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The Mystery of Christ
the Saviour

Christ in the Old Testament

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The Old Testament foretells Christ: we are all convinced of the truth of this, which I consider to be one of the verities of faith, never of course solemnly proclaimed as such, but always professed by the Church.

There are various ways in which it can be proclaimed. A catechist, for example, will see a prediction concerning Christ in the passage of Genesis (III, 15) with regard to the posterity of the woman, will follow it up by quoting some texts at random and will thus give the impression that the judgment pronounced in the earthly paradise is equal to Isaias' promise of Emmanuel to Achaz, and that the Old Testament usually speaks of Christ specifically. But an exegetist will refuse to take up such a definite position. He is too aware of the particular character of the first chapters of Genesis and knows that the prophecies concerning the person of Christ form a very small part only of the Old Testament, and that they are often neither so direct nor so clear as is usually thought. The catechist, however, will invoke perhaps didactic and theological reasons for connecting the scriptural passages concerning the earthly paradise with Isaias.

This state of things incites us to study the truth which we have laid down very simply. We will deal with it from the exegetical and theological point of view in the first section of this paper; in the second, we will draw some practical conclusions for catechesis.

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I. CHRIST IN THE OLD TESTAMENT ACCORDING TO EXEGESIS AND THEOLOGY

The Old Testament foretells Christ. To understand this, let us try to answer the following three questions :

1. What is the Old Testament ?
2. How does the Old Testament foretell Christ ?
3. What does the Old Testament tell us about Christ ?

1. *What is the Old Testament ?*

Speaking chronologically, the beginning of the Old Testament is not the Fall of Adam, but the Calling of Abraham. The first human beings do not belong to history, but to prehistory, secular prehistory of course, but also, according to the general opinion of contemporary Catholic exegetists, to the prehistory of salvation, an opinion upheld by the encyclical " *Divino afflante Spiritu* " and the celebrated letter addressed to Cardinal Suhard by the Biblical Commission.¹ The prehistorical character does not prevent the rise and fall of the first human beings — the encyclical " *Humani generis* " forcibly emphasizes this² — from being facts. But these facts were not brought to the knowledge of the author of Genesis through historical sources ; they were rather the result of a prophetic interpretation of the situation of mankind at that period. A second consequence is that these two facts, the rising and the Fall, are the only ones appertaining to the doctrinal contents of the narrative, while the remainder can be considered as forming part of the literary style. Even the rejection of polygenesis by the encyclical " *Humani generis* " ³ is not directly based on the Genesis narrative, but on the doctrine of original sin as taught by the Church. We therefore place the beginning of the Old Testament with Abraham rather than with Adam. This leads to another remark : the composition of the writings of the Old Testament did not begin with Abraham, and not even with Moses except in a very rudimentary manner. We must therefore distinguish between the Old Testament or Covenant as a reality, a fact, and the Old Testament as prose, rather as we make the distinction between the history of events and the science of history. In the Bible and the Fathers the word ' testament ' often has this double meaning.

¹ DENZINGER'S *Enchiridion* (30th edit. by K. RAHNER), nos. 2294 and 2302.

² *Ibid.*, no. 2329.

³ *Ibid.*, no. 2328.

The formula "Deus est auctor utriusque Testamenti" does not only mean that God inspires the writings of the two Testaments, but also that He brings about the contents. We take the Old Testament in both these senses when we say that the Old Testament foretells Christ.

It does this in the first place as an event by its historical reality : by the existence of a people who lived in expectation on the strength of the divine promise. But it does it especially by a preliminary accomplishment of this promise on the national and earthly plane. The prediction itself comes later, for it finds its starting point in prefiguration ; it recognizes prefiguration as such. In fact, according to St. Thomas Aquinas¹ the charisma of prophecy does not primarily consist in the prophet being favoured by new images or ideas, but rather with a new understanding of things. Prophecy only secondarily and rarely signifies a heavenly vision or speech ; it is essentially a divine light which permits of the interpretation of history as the history of salvation together with the formulation of the prediction based on the prefiguration.

2. *How does the Old Testament foretell Christ?*

From the preceding remarks it follows that the Old Testament foretells Christ because it prefigures Him and predicts Him. Let us remark in passing that it is not only the person of the Messiah which the Old Testament foretells in this way, but the whole Messianic future, the Messiah and the new people of God formed from the holy remnant of Israel, the Messiah and the final Kingdom of God ; that is, in Neo-testament terms, Christ with His Body which is the Church, Christ in His first and second Coming.

All this is first prefigured, principally in the Davidic theocracy, the first fulfilment, national and earthly, of the promise made by God to Abraham. God promised him, notably, a numerous posterity, which would inhabit and possess the land of Chanaan, in which Abraham was then a nomad.² God fulfilled this promise progressively by allowing the descendants of Abraham to multiply in Egypt, shaping *His* people by the Exodus and the journey through the desert under the leadership of Moses, by introducing it into Chanaan under Josue, protecting it against the Chanaanites and the Philistines at the time of the Judges, finally making them masters of the country under David. The contents of the promise, the posterity and the

¹ *Summa Theol.*, II^a-II^{ae}, q. 173, a. 2.

² *Genesis*, XII; XIII; XV.

land, thus became a reality. The covenant between God and Abraham, that was at the basis of the promise, develops into the Sinaitic covenant and the presence of Jahveh in the temple of Jerusalem. Into the fulfilment of the promise also enters a surprising element, an element which, not without opposition, is added from the exterior and yet which will become the principal starting point for the Messianic prophecies: the kingship. The king is the centre of the people, even for God. He is seated on the right of Jahveh at Jerusalem, he is the son of Jahveh, just as Israel is. It is no longer Jahveh alone Who is King, but He reigns through His Anointed. Salvation is no longer to be found through Jahveh alone, but He has put the salvation of Israel in the hands of their king.

Yet this fulfilment on the national and earthly plane does not exhaust the promise. Israel never relinquished hope and faith in a blessing of Jahveh which would attain its maximum in "the last times" or "the day of the Lord." This conviction is already manifest in certain passages in the historical books, but acquires a new sense in the books of the prophets. We find four stages marking the progress of the eschatological vision of the future, starting with the historical reality of the Davidic kingdom.

In these four stages, the representation of the future progressively frees itself from the national and terrestrial reality to achieve finally the definition of God's true intentions. Four words are descriptive of these stages: the perpetual consolidation of the Davidic kingdom, religious restoration, universalism, transcendence. These four aspects of prophecy spring from the four great periods of the history of Israel: the perpetuation of the Davidic kingdom is predicted during its golden age; religious restoration during the decline which began with the schism of the ten tribes; universalism, after the exile; transcendence, with the start of religious persecution in the time of the Macchabees.

The perpetuity of the Davidic kingdom forms the paramount idea of the prophetic passages in the historical books, the chief of which are the blessing of Juda by Jacob ¹ and Nathan's prophecy to David. ² "The sceptre shall not be taken from Juda," "The house of David shall last for ever;" thus can these prophecies be summed up.

This continuously living picture undergoes a profound change in the prophetic books; in the present, the prophets who have given their names to these books do not primarily see the blessing of

¹ *Genesis*, XLIX, 8-12.

² *II Kings*, VII, 11-16; *I Para.*, XVII, 10-14.

Jahveh, but the people's sins ; so in the future, they do not see a fulfilment but the destruction first and only afterwards a restoration ; first the punishment, then salvation. The first of these prophets, Amos, expresses himself the most forcefully and in the most discouraging terms for Israel : " Woe to those who desire the day of Jahveh ! What shall it be for you ? It will be darkness and not light ! " ¹ However, even Amos has something to say about the restoration. The other prophets speak of it more at length, although they also dilate on the sins of Israel and Jahveh's punishments. The visions of peace and justice which Isaias describes, à propos of Emmanuel, ² the new covenant of Jeremias ³ and Ezechiel's new temple ⁴ are examples of the prophecies concerning this restoration. The everlasting consolidation has become restoration and revival : the remnant of Israel which has been saved will after the exile rediscover a new land of Chanaan and will serve Jahveh in a new Jerusalem, a new temple, under the leadership of a new David. This restoration is not only political, but also and above all, religious and moral. Jahveh will obliterate the sins of Israel and inscribe His law in the hearts of His faithful.

This religious restoration has up to now remained national ; it was bestowed upon the remnant of Israel. This framework is broken in the third stage : the heathen peoples also, hitherto Israel's enemies, will henceforth worship Jahveh together with Israel. The prophets, in their predictions, make the new Jerusalem the centre of the whole earth and the other nations are considered as proselytes of the chosen people. ⁵ Moreover, they announce that in principle all nations are equal in the worship of the one true God. We find this in the poems of the Servant of Jahveh, the book of Jonas, Isaias ⁶ and Malachy. ⁷

Finally, a last stage. Up to now everything has taken place on earth. But the eschatological fulfilment is not earthly but heavenly ; it is transcendent, as the book of Daniel and apocryphal apocalypses reveal forcibly. First, the kingdoms of the earth will disappear, then the universal and eternal kingdom of the Son of Man and of the saints of the Most-High will descend from heaven. ⁸

¹ Amos, V, 18.

² Isaias, VII, IX, XI.

³ Jeremias, XXX to XXXIII.

⁴ Ezechiel, XL to XLVIII.

⁵ Isaias, II, 2-4.

⁶ Isaias, XIX, 18.

⁷ Malachy, I, 11.

⁸ Daniel, II and VII.

From the earthly theocracy under David to this celestial theocracy of the Son of Man is a long journey, which we have summed up in four stages as above.

3. *What does the Old Testament tell us about Christ?*

We have not yet spoken of the prophecies concerning the person of the Messiah. These prophecies, as we said at the beginning, form only a small part of the books of the Old Testament and we have made it clear that they do not occur at any greater length in the prophetic books. Even the majority of the prophecies of salvation deal with the Messianic future as a whole, and as a rule only a few passages concern the person of the Messiah. From the above, it can, however, be noted that these few passages each constitute a culminating point. In fact, the fulfilment on earth of the promise is realized by David and concentrated around him. Salvation was placed in his hands. In the same way, the new David, the Messiah, will be the centre of the eschatological future, of the definitive reign of God; he will be the source and the mediator of all the blessings foretold. All the texts are not equally precise on this point, but some among them are particularly clear.

Let us examine them by arranging them in the four stages by which we have characterized the whole of the messianic future: each provides a name which is proper to the person of the Messiah. To the everlasting consolidation of the reign of David corresponds the name "Son of David"; the title of Emmanuel corresponds to the religious restoration; the name of "Servant of Jahveh" to universalism, that of "Son of Man" to the transcendence.

The "*Son of David*." In the blessing of Jacob it was foretold that the sceptre shall not be taken away from Juda until the coming of someone who is designated either under the name 'Silo' or with the words "He to whom" (belongs the sceptre).¹ It is probable that this qualification is the first of the direct indications as to the person of the Messiah, although that is disputed. Neither is it the Messiah who is directly indicated, but David, in the oracle of Balaam on the star which shall rise out of Jacob.² Also, the prophecy of Nathan on the subject of the perpetuity of the house of David³ is concerned in the first place with Solomon and David's successors in general. The direct or indirect Messianic nature of

¹ *Genesis*, XLIX, 10.

² *Numbers*, XXIV, 17.

³ *II Kings*, VII, 11-16; *I Para.*, XXVII, 10-14.

some psalms or psalmodic pericopes is still under discussion.¹ The most recent exegetists incline to an indirect Messianism. This obviously does not affect the Messianism, on condition that the preparatory and prefigurative nature of all the reality of the Old Testament is retained. It is therefore possible that the inspired writer expresses a certain presentiment of the reality prefigured in describing a reality which is contemporary to him, for example king David — what the school of Antioch calls the *θεωρία* — or else a text indirectly Messianic later receives a directly Messianic signification. This is the case with Deuteronomy XVIII, 15 and perhaps with Psalm CX. This applies equally to the texts of which we shall speak later.

Emmanuel. The Messiah is the Son of David but He will only come when the house of David and the whole of Israel have undergone the divine punishment. That is what the image of the Messiah in the Proto-Isaias² expresses as well as some other scattered texts.³ The Messiah is here a branch of the tree of Jesse; his father is not named, but only his mother: Micheas V, 2 and Isaias VII, 14, two texts in which the virginal birth is not very obviously predicted, but which can be associated with it. The Messiah is above all the antithesis of the apostate kings of the house of David, Achaz, and Sedechias, warlike and unjust. In consequence, his characteristic is a special union with God: His name is "God with us" or "Jahveh our Justice." He is the Child called the Strong God (God the Hero) and the Spirit of Jahveh will rest upon him. For this reason He will bestow everlasting peace and do justice to the weak.

The Servant of Jahveh. Universalism demands that the Messiah should be the Messiah of all nations. This characteristic is especially marked in the poems of the Servant of Jahveh⁴ of which the direct Messianism has been defended of recent years.⁵ These poems form four interpolations in Deutero-Isaias; further, Psalm XXII and Zacharias XII, 10; XIII, 1⁶ are referred to them. No allusion is made to the Davidic descent of the Messiah; only his humble origin is mentioned. He is not a king, but a prophet; He is not a conqueror

¹ See for example: *Psalms*, II; XVI, 10; XLV; LXXII; LXXXIX, 20-38; CX; CXXXII, 17 and *I Kings*, II, 10.

² Isaias, IV, 2; VII, 14 et seq.; IX, 5; XI, 1-5.

³ See for example, Micheas, V, 15; Jeremias, XXIII, 5 et seq.; XXX, 21. XXXIII, 15-26; Ezechiel, XVII, 22-24; XXXIV, 23 et seq.; XXXVII, 24 et seq.; Zacharias, III, 8; VI, 12 et seq.; IX, 9 et seq.

⁴ Isaias, XLII, 1-7; XLIX, 1-9; L, 4-11; LII, 13 - LIII, 12.

⁵ See the article on Isaias, in the *Dictionnaire de la Bible, Supplément*.

⁶ See also Joel, II, 23.

who subjects the heathens but a prophet sent to them like Jonas, but an obedient prophet. The most important new element is no doubt the redemptive suffering of the Servant. The experiences of the nation and of a man like Jeremias have contributed to this conception. The Servant, apart from his prophetic quality, is—expressed in some rather anticipatory terms—the Lamb of God Who bears and takes away the sins of the world.

The *Son of Man*. Finally, the Messiah is from heaven. All through the prosperity of the Davidic reign he has been considered as the Son of David, during the decline of the sons of David as their antithesis, during the sufferings of the exile as the suffering Servant and finally during the débâcle of the Macchabean and Roman times as the eschatological son of man. We thus find him spoken of in the apocalyptic literature, and especially in Daniel. ¹ Here he does not come from the House of David, nor even from mankind, although He is the “Son of Man.” He arrives on or with the clouds of heaven; in a divine atmosphere. He thus sets the problem of His origin, an enigma solved in the apocryphal books, which attribute to the Messiah an existence anterior to the world, but not a divine nature. Power is given to him after the destruction of the earthly kingdoms, and in the book of Enoch he is actively engaged in the war against them and in the judgment of angels and men. His reign is universal and eternal, like that of the people whose representative and Head He is; the saints of the Most-High. ²

We have given the broad outlines of the image of the Messiah in the Old Testament, but we must note that Our Lord Jesus Christ is not only the realisation of this image; He is its fulfilment, its achievement surpassing all hopes. First, He synthetises the component parts of this image and makes it a whole: this is chiefly true of the images of the Son of Man and the Servant of Jahveh. Perhaps these images are already somewhat associated in the book of Enoch; John the Baptist brings them together more expressly ³ having been the witness of the theophany on the banks of the Jordan at the time of the baptism of Jesus. ⁴ In Jesus’ preaching, the two images are perfectly united. But the principal thing is that by the revelation of His divine origin and the divinity of His Person, Jesus surpasses the image that the Old Testament

¹ Daniel, VII, 13 et seq.

² Daniel, VII, 27.

³ Cf. Matt., III, 11 et seq. and John, I, 29-36.

⁴ Cf. Matt., III, 16 et seq. and John, I, 32 et seq.

traced of the Messias. This revelation proves that He was not sent for Israel but that Israel only exists for Him. Now we ourselves have the right to associate with Him all the writings and the whole history of Israel, according to His own words: "You study the Scripture... and it is they who bear witness of Me." ¹

II. CATECHETICAL CONCLUSIONS

We give these conclusions in the form of four theses which we submit to our readers.

1. It is of primary importance that the pupils of both the primary and secondary grades should come into contact with the Old Testament to be introduced progressively to Christ and to the salvation He brings. The historical orientation of contemporary thought invites us to do this. But the chief reason is the historical nature of the work of salvation itself, which liturgy clearly shows, so as to make us sharers in the history of salvation. Hence, in catechesis, the necessity of realizing an increasing unity between the "religion course" and "biblical history."

2. In the primary grade we must avoid studying the Old Testament as a simple collection of stories with no connection between them. We must strive to show this ascension to Christ demonstrated by the figures and prophecies. Even in the primary grade, it is possible to give biblical history a greater unity if we begin with Abraham. We could even show the difference between the history and prehistory of salvation by using the indirect style for the narratives of prehistory and especially that of paradise, which would show how the Israelites themselves told and spread these stories.

In religion courses properly so-called, it is recommended to return continually to the Old Testament preparation of the New Testament revelation, not only as concerns the Person of Christ, but also with regard to His work of salvation and the Church. If the preparation for Christ is dealt with according to the usual form of catechesis described at the beginning of this article, notably if we begin with what is called the proto-Gospel, this method is theologically justified as far as the history is presented as a preparation for Christ. However, too much stress should not be laid on the promise of Paradise, and the progress made by the later prophecies should be noted.

¹ John, V, 39.

3. In the secondary grade, the instruction of biblical history will have the background of the knowledge which the pupils have acquired of the Near East through their secular history and geography. The catechist will describe the rise and political decadence in the history of Israel both as the fulfilment of the promise (made by God to Abraham) on the national and earthly plane and as the preparation for the spiritual and Messianic fulfilment. In the lessons on sacred history as well as in the religion course, he will set the prophecies concerning the person of the Messiah in the perspective of the Messianic future, thus preparing the minds of his pupils to understand the link existing between Christ and His Church, His first and second comings.

4. The fourth thesis goes perhaps beyond the scope of catechesis, but certainly belongs to religious pedagogy. To teach pupils how the people of the Old Testament were prepared for the coming of Christ is to demonstrate at the same time how God prepares all the generations and the life of each person for Christ. The preparation of Israel reveals the three elements of this uninterrupted preparation of men for Christ : a) Its origin is not in man in himself, but in the divine promises and in man insofar as he is already touched by the hand of God. b) The expectation of Christ attained its maximum in those periods in which the established order collapsed (the exile, the persecution at the time of the Macchabees), and, also in those periods, prophecy adds a new and unexpected feature to the picture of the Messiah already drawn. c) Nevertheless, these expectant prayers remain ambiguous on man's part, Christ's answer is to transcend them, and we see Him replying to the lively national and earthly Messianism of His time by requiring conversion in order to enter the true kingdom of God. All these features find their application in general history and in each one's individual story ; adolescents can realize this.

Catechesis on Jesus Christ before the Age of Reason

by François COUDREAU

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INTRODUCTION

Two Preliminary Remarks.

The name 'infant' — by a kind of convention amongst religious educationalists — is applied to children before the age of reason. I may, in the course of this article, make some remarks which apply to children of 6 or 7, but I am mainly concerned with the problem of those under 6.

Psychologists have not yet paid much attention to this age, so full of mystery, but also so rich in possibilities and promise. Infants are not school material, obviously ; at this age catechesis concerning Jesus Christ should therefore not be given in the shape of didactic teaching.

Besides, if the child under 6 has any real spiritual life, it is through his communion with the spiritual life of his surroundings. Spiritually speaking, he has not yet, if I may say so, emerged from his 'mother's womb.' His spiritual life is not autonomous ; he may be its conscious subject, but he is not responsible for it. At this very early age environment plays the primary role and this golden rule should always be before our eyes when speaking of the religious education of infants.

Two-fold Difficulty.

If the religious psychology of any person often defies analysis, what can we say of that of the infant ? It is steeped in affectivity, everything takes place in the depths, on the plane of impressions and implicity ; there lies our first difficulty.

There is a second : the time before 6 years old is not the age for Christ, it is the age of God the Father, the age of the awakening

¹ See biographical notice in *Lumen Vitae*, VIII (1953), I, p. 77. — Address : 50 rue de Vaugirard, Paris 6^e, FRANCE.

of religious life which calls for the most simple presentation of spiritual realities. Multiplicity and complication only interfere with religious awakening ; the meeting with a personal God must foster the infant's personal relationship with Him ; this is the problem facing anyone who desires to draw up a catechesis concerning Jesus Christ for infants before the age of reason.

I. THE NEED FOR A CATECHESIS ON JESUS CHRIST FOR INFANTS AND ITS IRREPLACEABLE ROLE

On the grounds that the earliest age is that of God the Father, some pedagogues go so far as to say that at that age Jesus Christ should not be mentioned, and that, between God the Father and Jesus Christ, the Former must be chosen.

To introduce the Person of Jesus Christ before the age of reason would greatly complicate the awakening of the infants' religious life. A profound awakening needs, as I have just said, simplicity and unity of doctrine. Let the infant learn to know God the Father only, and he will practically be made a little Israelite knowing God but without as yet a knowledge of Jesus Christ ; less in fact than the Israelite, since in the Old Testament there is at least a preparation for the Person of Jesus Christ. This tendency is wrong.

It cannot be denied that a catechesis on Jesus Christ is needed at the earliest age. This can soon be demonstrated ; the real question is to know how to present Jesus Christ to the infant. That it is necessary ensues from the fact that Jesus is the epitome of the Christian message, the fulness of the Word of God. And if the child ought truly to receive the Word of God, that Word can only reach him through Jesus Christ. He must therefore in some way be put in touch with Him Who is the whole Word of God.

If, on the doctrinal plane, Jesus Christ is the *Centre*, on the plane of life He is the *Source* of all divine life and it is through Him that the infant will receive the divine life ; He is the centre of the liturgical and sacramental life ; insofar as the infant is capable of partaking in the Church's worship, he must know the centre, which is Jesus Christ. Insofar as he journeys towards the sacramental life, he must also be put in touch with Jesus Christ, Who alone is the key of all the sacraments. Jesus Christ is the mediator of prayer and grace, and it is this Mediator Whom the infant must know.

Moreover, catechesis, if it is progressive, always works from the Centre to the periphery, from the essential to the accidental, from the simple to the complex. Now, Jesus Christ is the centre and

the essential, the simplicity and the summary, the keystone of Christian doctrine and life. It is therefore necessary to evolve a catechesis on Jesus Christ.

II. THE PLACE OF CATECHESIS ON JESUS CHRIST IN THE RELIGIOUS FORMATION OF THE INFANT

It follows from what has just been said that, as we are at the beginning of progressive catechesis, it is necessary to begin with Jesus Christ, for that is the essential, and progress develops from the essential to the accidental, from the centre to the periphery. Speaking *doctrinally*, it is a prescription. It is through Christ that we know the Father and in Christ that the Christian mystery is revealed.

Psychologically, we arrive, according to certain opinions, at the same conclusion. The mystery of God is revealed to us in Jesus Christ. This Epiphany of the Lord's Incarnation makes Him nearer to us and more concrete, and it could be said that the infant's God is Jesus, so close to him by His Infancy and all the details of His life ; all this interests the little child and he easily comes to know Him. Jesus will be Someone very close to him in his life and will become his Friend. We know these oft-repeated theses. While it is difficult to put children in touch with the invisible, far-off, mysterious, Lord God, it is so easy for the catechist to bring infants into contact with the Lord Jesus, Whose actions, words and behaviour are known to him, are described, represented in pictures, and thus become familiar.

It is thought that this method encourages the first religious awakening of the infant. In fact, however, a deeper analysis reveals real dangers, both doctrinal and psychological, in this plan of action.

On the doctrinal plane, it is to be feared that he will not come to know the real Jesus, or what he knows will be so peripheral, so exterior, that it will in the end hinder him from penetrating the mystery of Jesus and hence the mystery of God. Indeed, a premature concrete presentation of Jesus to infants leads them to know Him in His concrete life, His psychology, His exterior activities, all that He did in the Gospels, what He is as a Man, what He was for His contemporaries. But this catechetical presentation ignores two dimensions of the mystery of Christ : *His relations with God the Father* (they will not easily be revealed by a concrete presentation of Jesus Christ) and *His relations with us, now* ; in other words,

His divine origin and His actuality. These two important elements in a catechesis on Jesus Christ will not be revealed to infants if I begin by revealing to them the Christ of the Gospels.

It may be said that this will come later, but it will then be much more difficult for them to realize His divinity as the Son of God the Father and His actuality as the glorified Christ now living for us. That is why, given this difficulty and danger, in order to respect the totality of the doctrine and the mystery, it is necessary to find the means of *giving* this totality, which can only be done if we do not begin with Jesus Christ.

On the psychological plane, the danger is that the very concrete knowledge of Jesus in the Gospels, given prematurely, may lead the child to take a very superficial interest in Jesus; he will be interested in Him in the same way as he is interested in his little animals, his toys, his games, on the surface and not in the depths of his nature... and will not have that profound interest which will awaken his faith. No doubt, all these elements are important and can be integrated, but in another perspective which I would like to create. If it is through the Gospel that we begin, by this concrete Jesus, we run the risk of remaining always on the superficial plane. Once the child has started to take a superficial interest in someone or something, it is very difficult to cause him to deepen that interest. But if, at the beginning he has been set on the profound plane of faith, if his first sight of Jesus and first relations with Him are on that plane, later on all these more concrete elements can be integrated without harm to his faith; on the contrary, they will give it that real, living, concrete, aspect which is the aspect of the true Jesus. If the point of departure is the concrete aspect, it will be very difficult to arrive at the true mystery of Jesus.

There is therefore a dual danger, doctrinal and psychological, in beginning by the concrete catechesis on Jesus.

The conclusion is that, in the religious education of the infant, the sense of God, and the catechesis on God, must come first, followed by the catechesis on Jesus Christ, for three reasons:

- 1) At the basis of the awakening of the religious sense, there is first the *sense of the invisible*, of the *invisible realities*. It is important that the child should be conscious of a world beyond that which he sees and touches. If the religious world is presented to him first as a person, a being with a human aspect to be seen and touched, he will connect the religious world with that which is seen and touched. This will put him on the wrong track. On the contrary, if, before he gets to know Jesus Christ as God and Man, he is in touch by faith with the invisible world, then there is already present in his

Christian thought and life, as well as in his spiritual life, the notion that all the religious verities are of this order, that the religious, although invisible, is real, that everything belonging to the religious world is true and real, even if invisible, even if bestowed and gratuitous. These characteristics of invisibility, gratuity, of a gift received, which are those of the religious world, will allow the child later on to react against a certain tendency towards magic and myth. Man has not acquired his religious life by conquest, but has received it from God.

2) *The child must be given the sense of a personal God* : God must be Someone for him, Someone Who acts, a Lord, a Master. This idea of a personal God fixed early in the inner world of the infant, is of a capital importance and should be anterior to the knowledge of Jesus Christ : it is the condition even of an exact and fruitful eventual knowledge.

3) *First the child must be given the sense of his personal relations with God*, this God Whom he does not see... the Lord Who has created him... Who speaks to him... Who loves him like a Father. All this awakening should come before any knowledge of Jesus Christ. The Lord turns to the child and the child turns to the Lord. Then the child loves Him, adores, prays, to Him, like a child of God. It is only when this first awakening has taken place, when God has entered his little world, that he will recognize Him without seeing Him, will feel himself close to His love and then, but only then, catechesis on Jesus Christ can be presented without any danger.

As to the precise moment when we begin to speak of Jesus Christ, it is not a question of age, but much more a matter of the atmosphere of the catechesis, once God the Father, invisible and Personal, is known, loved and prayed to ; for one child this moment may come soon and for another very late.

III. CHARACTERISTICS OF A CATECHESIS ON JESUS CHRIST

I will note three characteristics. *The existence of the Lord Jesus must be conveyed*

1) *as a fact*, and a fact that the infants are not to seek nor to explain. The adult's statement is the only proof of any religious reality for an infant, even for an older child. The first element in a catechesis on Jesus Christ will therefore be the *statement* that He exists. This statement is not necessarily spoken ; it can be an action, a gesture, a prayer.

When the time has come, the catechist, who may be one with the child's surroundings, reveals the existence of the Lord Jesus and His existence as Son of the Father ; the statement that the Lord is the Son of the Father establishes His distinction from the Father. We must not attempt to explain,

nor to prove. Perhaps, if the child asks questions, he may be told that we do not know everything about Jesus or that he cannot be told everything at once. It is a very good thing to tell the infant that there are things which grownups do not know nor understand.

2) *as living*. This is capital. Qui vivis et regnat... He is still living, still acting ; that is truly the essential of the catechesis on Jesus Christ, and must be given first place. This perspective is full of pedagogical consequences, especially for the presentation of Jesus Christ at Christmas. This remark sets the question of how to present, if one may say so, the different 'existences' of Jesus.

One of the difficulties of the catechesis on Jesus Christ is this Jesus of 'multiform presence,' Jesus in Heaven, in History, in the Eucharist, and present in the Christian. This, by the way, is the order in which it seems preferable to make known the different existences of Jesus. The "first Jesus" for the child should be the Jesus in Heaven, but without localizing Heaven. It is important that Jesus should enter the child's life first as existing invisibly, like God the Father. This Jesus Who enters into contact with him is the glorified Jesus, the Jesus in Heaven, if Heaven is not too much localized as being up above.

From this Jesus in Heaven, we pass to the historical Jesus. In this history, it is best to begin with the adult Jesus in public ministry, and to end with His birth and the Christmas mystery.

Next will come the Jesus of the Eucharist ; it is advisable not to lead the child to the tabernacle immediately, or else we shall be asked questions which we cannot answer and create difficulties for ourselves in the catechesis on Jesus Christ. This should follow progressively.

It is obvious that the distinction between the historical and eucharistic Jesus will be very much subject to circumstances. No doubt, when the child enters a church and asks about the sanctuary lamp, we shall be obliged to speak of Jesus in the Host sooner than we care to.

Transitions could with advantage be arranged, so as to arrive at the age of 6, and perhaps later, at the "mystical" Jesus, if one may so speak. Jesus present in the midst of the Christians and in them : the mystical Body of Christ. This ought to be a final manifestation of the presence of Christ, which is not to be set before the infant all at once. This order may be debatable, but the indisputable point is the first : the necessity of first presenting the glorified Jesus Who is living now.

3) Finally, Jesus must be spoken of as the *Mediator*. That is the reason why He should be first presented as glorified, and when we talk of Him historically, we first show Him as an adult, because He is thus more easily explained as Mediator. In this mediation, we will mark chronological steps, first revealing His mediation

A) *towards God*; we have just remarked on the difficulties of a concrete catechesis on Jesus Christ which does not demonstrate His divine origin. Here we shall at once show Jesus, the Son of the Father and orientated towards the Father. He is for God first and not first for men. This may perhaps be disputed on the theological plane, but on the pedagogical there is no question. We shall find great difficulty in making the child's religion "ad Patrem" if we first turn the child to Jesus and Jesus to the child. The reason the infant's religion is turned to the Father is that when he discovers Jesus he *first discovers Him* "ad Patrem," Christ turned towards God, coming from God and always with God in Heaven. In Heaven, the glorified Christ is "ad Patrem." I shall try as long as possible, before speaking of anything else, to make the child live in contact with a Jesus Who is "towards the Father," without as yet telling him all that He has done for him. In this way the coming to earth will only be secondary for the infant.

No doubt, this pedagogy is perhaps different from theology, but pedagogy is progressive; we cannot and should not tell everything at once, an authentic and true spiritual life must first be achieved. Jesus has always been with the Father and is always there. That is the central fact which puts Jesus in His right place. It is not on the same level as all the typical and picturesque details told by the Gospels; these must not take on an absolute and primary value, and in order to avoid this I first of all 'install' the infant in the heart of the mystery of Christ, the Word with God, before and after He came on earth.

B) When all this has been understood and lived, we shall present the second aspect of mediation: Jesus is "ad Patrem," but He came on earth only so that *we may be directed to the Father*.

a) *He reveals the Father to us*. He reveals the Father Who is great, good, watches over us, commands us, etc. *He leads us to the Father*. That is the mediation of prayer and intercession.

b) *He leads us to the Father by turning us towards the Father*. That is what Jesus does for us who are always turned towards the earth: He takes us, seizes us, turns us round. That is conversion.

c) *This turning round presupposes that Jesus lifts the barrier of sin*. Progressively, we arrive at 5-6, 6-7, at the awareness of sin. Jesus raises this barrier. It is the first expression of the redemption: to raise the barrier of sin.

d) Finally, Jesus leads us to the Father by giving us *God's pardon* and the *Bread of Life*. There we are at 6-7: first Confession and Communion.

The catechesis on Jesus Christ for the infant, apart from the

contents which we shall discuss, must obey this law of mediation : Jesus the mediator, ad Patrem, Himself first " towards God " and then " with us " towards God.

Reality, actuality, mediation : anything revealed of Jesus which does not fit directly into one of these, would appear to be ill-adapted to a catechesis of Jesus Christ before the age of reason.

Everything which is not connected with the essential is to be systematically suppressed. " Believe that Jesus *is*, that He is *now* for me and that for me now He is *Mediator* — without pronouncing the word ' Mediator ' — we shall make the infant live by this reality.

IV. THE INFANT'S PATH TO THE REAL JESUS

The definition of the characteristics of catechesis, should normally be followed by the content of this catechesis ; here we must react against an adult temptation. What should children and infants be told about Jesus ?

As catechists, it is normal that we should be primarily concerned with what ought to be said *about Jesus*, and we feel we ought to explain everything to the child, defining ideas, vocabulary, words, etc. But with the infant there is very little, in fact practically no necessity to define the content of the catechesis about Jesus. The first need is to look for the roads which lead the children to Jesus Christ. When he has reached Jesus, he will learn what he can grasp, but the first problem is the path which will lead him to Christ.

Now, the most fundamental way is the attitude of the infant towards Jesus. Jesus will be Someone insofar as the infant has an attitude with regard to Him. Jesus will be the real Jesus for him by the quality of this attitude. It is in helping him to take up a more and more complete, total, present, orthodox, attitude, I would say, that little by little the authentic Person of Jesus will take on consistency in his faith, first very simply, and becoming more and more complex till it culminates in the whole Mystery of Christ. As pedagogues of the infant, we must first seek the ways of access and react against this constant tendency of thinking what we are going to say about Jesus. What we ought to look for is what will lead the child to Jesus. There are two kinds of ways : those which are sure, but exacting, those which are easy but dangerous.

Altogether there are five paths which lead to Jesus. They are not in chronological order, but in order of importance. That is to say that we progress from the hardest to the easiest, the most sure to the most dangerous.

Three sure, but exacting, ways : the milieu, prayer, liturgy ; two easy, but dangerous, paths : the history and imitation of Jesus Christ.

1. *Three Sure but Exacting Ways.*

A) *The Milieu.* — Here we rediscover the rule laid down in the beginning : it is the milieu which educates the infant. He has the quality of faith which exists in his surroundings ; the extent of faith and the spiritual vitality of his milieu. Jesus is revealed to the child by the real and suggestive attitude towards Jesus of the persons with whom he lives and, copying this attitude, the child constructs almost unconsciously in himself his act of faith in Jesus. The problem therefore lies in the place given to Jesus in the child's home, a *real* and *good* place. I insist on these two words : a real place corresponding to Whom Jesus is, and a good place which is and can be noticed by the child. There is a pedagogic rule : what is real and of value to the infant is what the adult does, not what another child does. What educates him, almost unconsciously, is what the adult does. We teach them to know Jesus by our Christian behaviour, we the parents, teachers or catechists. It is we who incarnate for the infant both the Person of Christ and the relations which we ought to have with Him, until finally he becomes aware of Christ himself.

It is not by means of explanations, commentaries, memorization, but in the general atmosphere of family life, in the kindergarten, by little discreet touches, in the contact of the catechist with his class that little by little Jesus will become Someone the infant knows.

To be more precise, what counts is the manner of presenting Jesus in a house, in a dining-room, in a kitchen : it is obvious to the child that we give the preference to the statue of the adult Christ, the glorified and ever-living Christ. What also matters is the manner of speaking of Jesus, avoiding giving the impression of a policeman... Little Jesus Who punishes ; it is above all, the manner of praying, the manner of celebrating Jesus' Feasts in the family... This is far more important than a didactical catechesis on Jesus Christ.

Take Christmas for example : a family may celebrate it as the birth of Jesus ; or else they may celebrate it as the present which God has given men by sending them His Son. Here are two different catecheses : one centred on the teaching to be learnt, the other on the mystery to be lived. It seems very important for the family to demonstrate that Jesus is given to us by the Father, that He is a present from God's love. Thus all the family joy of Christmas presents, from parents to children, children to parents,

children to less fortunate neighbours, this family present-giving atmosphere can be the expression of a catechesis on Jesus Christ : the Father's present, the gift of God the Father. In this way Jesus is a Fact, He is alive, He is the Mediator. Let us join Jesus in Heaven and congratulate Him on being the first present of the Father and make the whole world join in with our joy by giving presents to others. This is a conception of Christian family life which is catechesis in practice.

The family must be taught how to be the first catechism course for the child : the first catechism book is the family. A catechesis on Jesus based on this " family book, " prayers and the liturgy, is to be developed.

B) It is also *in teaching children to pray* that we shall help them to obtain a real knowledge of Jesus Christ ; it is the privileged means, for all three characteristics are to be found in it : to pray by giving Jesus His place in the prayer is to recognize His existence as a fact, as alive and as mediator.

But the problem is to know the place of Jesus in the infant's prayer. The danger is to address Him first. Almost all infants pray to Jesus. It is not a mistake, but it appears less pedagogically correct. No doubt one can and should pray to Jesus : we are aware that there was a period in which the doxologies were addressed to Jesus as a reaction against heresies, Arianism, etc. But we also know that the infants must be directed to the Father and therefore made to pray to the Father with Jesus and return continually to this way of praying. In short, each time they pray they should be told : " We are going to pray to the Father with Jesus ; " that is the best way to show them Who Jesus is and to respect the three characteristics of the catechesis.

Here we must distinguish the two kinds of prayer : *family* and *individual*.

a) It is the *family* prayer which comes first because at this age we must always begin with the collective, the community, the family, which is the teacher of the spiritual life. One does not say to the child : go and pray. One prays with him, if not, the prayer runs the risk of being valueless. It is a childish affair, which one puts away with childhood, whereas prayer is also an adult thing.

There is style of family prayer which will show the infant Jesus' place. It does not seem good to begin with the " Our Father ; " it would be better to begin family prayers with the psalms. We pray to the Father, we learn to pray to Him directly. And then as the children grow up, they understand that they are not what they should be ; gradually they have glimpses of moral conscience and realize that prayer is not easy and that they need someone who, praying with them, will bear their petitions to the Father. As they grow in the knowledge of God, great and holy, while they themselves

are so little and not always very good, they feel the need of Jesus the Mediator to intervene in their prayers. Jesus is then presented as He Who carries prayers to the Father and is the Model of prayer, for all men and not only for little children. In the family prayers there will often occur the " Per Christum Dominum nostrum. " This will be the refrain of that first Mass for children which is the family liturgy. " Per Christum Dominum nostrum " will find an echo throughout their lives in the Eucharistic liturgy. Everything that we have said to God the Father we shall say with and by and like Jesus Christ. This is the best way of revealing Jesus to them.

Is it not, too, the way of our breviary ? After having prayed with the psalms of a nocturne, we pray with, through and like Our Lord Jesus Christ in the Pater, as though it were really the normal aim of the psalter to pray with Jesus Christ the prayer which He taught us ; we pray like Him and with Him, to purify what the prayer of the psalter may have left imperfect.

b) We shall also make use of *individual prayer*, whether the children pray alone or together, but without adults. In either case, we shall take care that they pray through Jesus. It is perhaps one of the best preparations for Mass. " Per Ipsum... " It is the starting point for the first initiation in prayer, to learn to pray through Jesus, then with Jesus, then like Jesus.

We can proceed in this way for the four aims of prayer, for instance, the prayer and act of praise : " I bless Thee... " each privately and then all together ; the prayer and act of offering : " Father, into Thy hands I commend my spirit ; " the prayer and act of adoration : " Father, Thy will be done and not mine. " The child gradually adopts the formulae of the prayer of Jesus. It is only later and little by little that the " Our Father " will be taught to him, while the little short prayers : " Father, I offer you my heart, " etc., very easy for children, have the advantage of causing them to pray with Jesus.

C) The *third way* which seems sure, but which needs more delicate handling than prayer, is the *liturgy*. We know that the liturgy is truly the great presence of Christ. The liturgical acts tell us of Him. But this way of access takes only the third place, for it presupposes a certain knowledge of the symbols which are very difficult for infants.

Apart from the purely sacramental symbols which children cannot understand there are plenty of other signs among the persons, actions, words and liturgical objects. They are not to be explained, but their meaning revealed so that the infant can pass directly from the sign to the thing signified without explanation. Most catechists attempt an adult explanation, whereas it is sufficient just to tell the child ; he has confidence... The sign will evoke the thing signified if we respect its psychological possibilities.

Some representations must therefore be chosen, before six years old, which lead to the spiritual realities ; not all do this. The con-

fessional, for instance, is a liturgical representation, a difficult sign for the child who has not yet a consciousness of sin. The other signs are easier : a *prie-dieu* for example. Their value lies in the familiarity acquired with the objects which are to lead to Jesus. There will be more questions, an appeal to a later catechesis ; therein lies an education of desire for the knowledge of Jesus Christ as a consequence of the questions suggested by the revelation of the liturgical signs. The liturgy is not to be explained, but used to awaken the desire to know Jesus and then to meet Him personally in faith. In this meeting, Jesus will reveal Himself without our having to do much ; the liturgy reveals more to us of the mystery of Christ through signs than a didactic catechesis can. That is why the revelation of the totality of the Mystery of Christ in the liturgy has a primacy over certain dogmatic explanations.

In practice, what are we to do to reveal Jesus Christ by means of the liturgy ? We shall make use of the church and the liturgical objects, the liturgical persons, ceremonies, the Eucharist and the Mass, the liturgical feasts.

a) *The church and liturgical objects.* — The child can at an early age be put gradually in touch with some objects which are connected with Jesus Christ. The bells are ringing : it is the gathering of the children of God around Jesus to speak to the Father. Instead of merely saying : ‘ The church is the house of God, ’ I shall add : “ God’s house, in which the children of God meet together with Jesus, always present, because He is living with the Father, He is in the midst of us without our seeing Him, so that we can speak to the Father all together, and to lead the children of the Father. ”

When in the church, as he shows a desire to know, he may be made acquainted with the different objects : the baptistery, the *prie-Dieu*, the pulpit, the altar. But above all he must be aware of the silence. It is this silence in church which makes it possible for us to unite with Jesus’ prayer to the Father. Jesus is waiting for us in the silence of the church to pray with us. It is His first presence in the church. Jesus is there to offer our prayer, to lead it, to bear it to Heaven, to help us to go to the Father. This presence of Jesus as the Head of our prayer, as the Centre of prayer, is the first suggestion of Jesus as the Centre of the liturgy. It does not seem good to say : “ The church is the big house of God the Father, the Tabernacle is the little house of Jesus ; ” one gets entangled among localized exaggerations which later on will cause difficulties.

b) *The liturgical persons*, and first of all, the priest. We do not make enough use of the person of the priest, who should be considered as he is.

On the occasion of his visits, the priest should take the place of Jesus in the family and the family surroundings ; he brings us to Jesus, through him we go to the Father rather in the way we do through Jesus. The child ought to find a nearness to Jesus and thus receive from the priest a kind of

catechesis on Jesus. It is the same with religious ; for infants, there is a conception of the religious life which is a catechesis on Jesus Christ. In a very practical way, the priest and the religious represent for them something of the mediation of Jesus Christ, the priest in the sacramental order, the religious in the order of charity. There is here a proximity of the catechesis on Jesus Christ to explain Who Jesus Christ is, He Who does " that " to perfection ; He does " that " still better than the priest, or the religious.

c) *The ceremonies.* — It may be a very good thing to take the child to church for short ceremonies before taking him to Mass, without explaining too much. He will look, he will hear, he will ask questions. Gradually, he will understand that there is a Head of prayer and an assembly of prayer ; it is a road towards Eucharistic catechesis.

d) *The Eucharist and the Mass.* — Should little children be taken to Mass ? Is there a revelation of a catechesis of Jesus Christ for them in it ? Let us say one word : not to take children to Mass before they are 6 years old is often a more revealing catechesis of Jesus Christ than to take them, in the present state of our parish masses. What counts for them, is to see their parents preparing to go, attaching a great importance to it, it is the conversation with their parents : " You can't come, etc., it is too long for you... I am going, it is the great prayer for all Christians. What shall I say for you to Jesus for Him to tell God the Father ? " There is an absence from Mass for the child which is the first initiation to Mass. The child of 4 often knows better what the Mass is and loves it and desires it much more than if he were taken. The children's mass at that age is that of their parents, like everything else.

On their return, the dialogue between the children and their parents starts again : " Listen to what I have been doing, and saying for you, and this is what God told me for you. " There is the kiss of peace, a greater degree of charity, etc. Later, when there is a truly expressive Mass in which the congregation takes part, in which the priest expresses by his actions praise, adoration request, offering ; when it is possible to make the children attend to the priest's actions followed by the congregation, then the time has come to take them to Mass and by means of the actions unite them to Christ's sacrifice, His prayer and lead them by and into the prayer of Jesus Christ.

At what age ? First, when the child wants it very much and knows about prayer and its communal aspect. And then, when the Mass to which he is to be taken is one into which he can be drawn ; but if it is a hurried Mass, with no communal participation, it is not worth while taking him, for he will be bored and the effect will be disastrous.

e) *Finally, the liturgical feasts celebrated in the family.*

Christmas, Easter, the liturgical feasts are an occasion of the first revelation of the life of Jesus. The life of Jesus is not revealed by a book nor a picture-book. It is primarily the family liturgical feast which is the occasion of the proclamation of the word of God. To reach the child this word passes through the adult. The word of God, when it is proclaimed, can only be given

directly to adults,¹ because they can receive it in a valid manner. Children receive it as they receive other things (the bread of the body or baptism) through their parents and the adults until they themselves, having reached the age of reason, can come into more direct contact with the word of God.

The parents who transmit it will read to the child, tell him the events of the Gospels, and it is by the words of his parents, through the act of faith which accompanies these words, that the child gets to know the first important events of Christmas and Easter.

I can see so well the Easter Vigil, father and mother collecting the family together and giving a little Easter catechesis, in the framework of a prayer : the parents and older children have been to confession ; Why ? It is Easter Day tomorrow, we must be converted, become better, to be united with Jesus Who is now glorious in Heaven. Told in the family, in the atmosphere of home, this becomes the catechesis on Jesus Christ for the infants. The liturgy, the occasion of a liturgical feast, is something true, authentic ; it is the feast of the whole community, what the grownups do. A picture-book showing a cross or the risen Jesus : does it convey much to the child ? On the contrary, Jesus risen in his parents' faith, has a value which is far more authentic, far more profound, and above all, far more true, because it does not carry with it sensible images which could give him distorted ideas.

2. *Two Ways Which are Easy but Dangerous.*

There remain two ways of access which are much easier, but also much more dangerous and which can only be used in certain conditions and after they have been purified. *History*, or the story of the life of Jesus and the *imitation* of His life.

A) *History*. This is the authentic revelation of the facts of Jesus' life. But this revelation cannot convey to little children what is essential, for they grasp first and often exclusively the inessential. It is easy, concrete, and they like it, but if children are given everything that they like, they are not receiving what is really good for them. We ought not to begin with history in our catechesis on Jesus Christ, for we may convey an historical faith, such as they have in Napoleon, or any other historical person, but not the authentic faith in the mystery of Jesus. It is very dangerous to start children on their life of faith with an outlook on Jesus Christ which is not authentic faith.

Under what conditions, therefore, can children be told the story of Jesus by means of the historical facts in the Gospels ? There appear to be three :

First condition : because of this ambiguity which the historical narrative

¹ Man is spiritually adult at the age of reason.

holds for the infant, he should not hear it until Jesus is a real, living Being for him. Once he has learnt this in other ways, then perhaps the story may be told him. This depends on the children and their spiritual background. Unfortunately, where there is a non-spiritual background one is tempted to tell the Gospel story. On the contrary, the more spiritual the atmosphere, the earlier the Gospel facts can be told, and the less spiritual the background, the later. The contrary is often done, because it is easier. A child who can tell the story of Jesus' life gives the impression of knowing Jesus : this is often an illusion.

Second condition : this historical narrative will only be of value for the children in the context of a liturgical feast, when the mystery of faith is actual to him, and if possible presents itself as the mystery of the faith of a gathering of adults. Thus the historical narrative in the framework of a liturgical feast, celebrated in the family, and in the context of the family faith will lose its purely anecdotal nature. Listening to it, the child will share and communicate in the authentic faith of those around him. The contagion of this faith will permit him to assimilate the historical story without prejudice to his faith in the living Christ.

Third condition : this narrative ought to be " told " rather than " shown. " For pictures emphasize the concrete, imaginative, marvellous element. The verbal image is far less dangerous than the visual. The story is already tempting to the imagination and the desire for the marvellous and will be much more so if represented. This raises two other questions, that of order and choice of the stories and the question of visual representation, and therefore the pedagogic technique to be employed in the catechesis on Jesus Christ.

B) This brings us to the last point : *the imitation of Jesus*.

At first sight it seems that we have here a marvellous way for revealing the existence of Jesus Christ. If children are asked to imitate Him, He must exist : " Tell me with whom you associate and I will tell what you are. " Children love imitating ; it is a pedagogic law. It is so easy to ask them to imitate Jesus Christ, to represent Jesus to them as a child, helping His father in the workshop, His Mother in the house, pleasant with His little companions, etc. This very easy way has its dangers.

First, the child loves to imitate grownups, but does not like imitating other children. The imitation of the child Jesus does not appeal to his imagination. There is even something false in it, for if he is only to imitate the Child Jesus, he will stop imitating Jesus when he himself is no longer a child.

There are, moreover, other reasons which make this a dangerous practice. *We are obliged to invent matter* for the imitation of the Child Jesus, for the Gospel shows remarkable discretion and we run the risk of creating a confusion in his mind between these pious inventions and the authentic facts of the Gospel. We know catechetical methods which with a powerful imagi-

nation, present us with a whole life of Jesus as a Child. We set scenes before the child's imagination which will not help him to put the essential part of the Easter mystery in its place in his faith. The essential for him will be the poetry of the journey into Egypt, the life of the Child, etc. It is difficult to ask the child to live at the same time with the little Jesus suggested as a model to his imagination, the historical Jesus whose life is told him, and with the Jesus Who is now living in glory.

Besides, this way not only leads to invention, but also to confusion.

"What our children enjoy in the stories of the life of Jesus as a child is the picturesque: the fountain at Nazareth, the shavings in the workshop, the schoolchildren seated on the ground; they want to imitate the actions because they are picturesque, but not the profound intention behind them" (Fr. Derkenne). They enjoy sitting on the ground in imitation of the little companions of Jesus, but they miss what is essential. The infant tries to imitate the finished work but not the intention of the soul, whereas it is just that which we want him to imitate.

Does this mean that we should reject this way of imitation? It must be used in a purified state, like the story, with a dual orientation:

a) The adult Jesus should be the example;

b) The fundamental acts in His life should be imitated: His prayer, His goodness, His obedience, not only the obedience to His parents: "He was subject to them." That is very nice for the parents: "Jesus obeyed His parents, so you must obey me"... but what they should imitate is the fundamental obedience to His Father which recurs continually in the Gospels.

V. THE ELEMENTS OF THE CATECHESIS: THE CONTENTS

First let us state that we are only now dealing with the question of the contents of the catechesis, although it is the primary one for the catechist: "What must we say?" It comes fifth in the series of our remarks; it is a primary catechesis to say that the contents of catechesis is not the primary preoccupation of the catechist of infants.

It is obvious that we must be extremely careful about the exactitude of the doctrine of the catechesis as regards ourselves, but for the children the exactitude must be progressive. A certain provisional vagueness must be accepted at the start. To insist on precision sometimes harms the awakening of the faith. The juxtaposition of ideas which appear contradictory is necessary so as to construct a progressive faith in a mystery. These provisional apparent contradictions will disappear as the faith deepens, for the contradiction

will be passed by with adherence to the mystery. This is especially important in the catechesis on Jesus Christ for infants, in which there will gradually emerge oppositions : Jesus-God, Jesus-Man, Jesus God the Son. Therein will lie some problems for him.

We must not be surprised at these contradictions in questions, in juxtapositions, nor should we be too preoccupied with them. We must know how to wait and to work at the deepening of the faith by the ways of access of which we have just spoken which will permit the doctrinal content to find its own level in an act of faith.

We are also sometimes rather distressed at the inexactitude of the child's vocabulary. If we cannot be too careful of the exactitude of the doctrine, we need not worry too much about the exactitude of the formulae, for often the child's inexact formula conceals an exact doctrine. To quarrel over exact terms might prevent the assimilation of the exact doctrine. We shall come back to this à propos of ' Good Jesus, ' ' the good God, ' etc. When for instance, he says that Jesus created the trees because He is God if we try to explain to him that it is God Who creates, etc. we shall get tangled up. Some inexactitudes in vocabularies must be left alone as well as some provisional contradictions which are contradictory for the child and which will not be so when the mystery is understood. The doctrine will gradually fall into place and with it the exactitude of the vocabulary.

Having said this, what will the elements of the catechesis of Jesus for the infant consist of ? We will deal with them in one positive and one negative section.

I. *Positively.*

There will be three parts in the catechesis, not logically juxtaposed, but the elements of a progression. First, the *Message of Jesus Christ* ; the *story* of His life next, and finally the *mystery* of His Person. It is now a matter of doctrinal content : while it is of fundamental importance to lead the child to Jesus by all the other ways of access, when we begin a more didactic catechesis, perhaps at the age of five, we shall respect the following order and progress.

A) *The Message.* — We must not begin by speaking of the Person of Jesus, but reveal what Jesus tells us of the Father. To cause Jesus to be admired first by His message and not by His Person, for what is admirable in Jesus cannot be grasped by the infant ; that is, the *Mystery of the Man-God*. But what he can grasp is the originality and grandeur of His message, and the sublime sentiments

which it inspires ; this also avoids that superficial curiosity about the details of Jesus' life.

The first advantage of a preliminary look at the message is that Jesus reveals the Father, our Father, to us, He Who knows us, gives us faith and happiness. In this way we come first to know Jesus as He is now, the Mediator. Thus admiration for Jesus is born, He is already loved without being known, because we love the message and the Father. Gradually there will grow up in the child a profound love for Christ even before the mystery of the Man-God is known. Children will not love Jesus because He is God and Man, but for something else.

In the second place, the children will love this message for the life which it suggests to us. The life offered by the Lord is a life worth living and then, when I look in the Gospels for a message of the Christian life, I shall point to words like those of Jesus : " Love one another. Your Father Who sees in secret will reward you. It is not he who says, Lord, Lord, but he who does the will of my Father. I have come to serve and not to be served. " Here is the whole programme of the Christian life which makes Jesus loved and known before the theology of the Incarnation is imparted.

B) *The Life of Jesus*. — We have spoken of the ambiguity of history, as also of the necessity of telling this history under three conditions. We will now define the concrete conditions for this presentation of the Gospel stories. I set down three concrete conditions to be added to the three more theoretical ones which I mentioned above : the atmosphere, the order, the choice.

a) *The Atmosphere*. — We must insist on two things. First, the *objective* to be attained when we tell these stories. We must see that the child is first astonished and surprised : it is something out of the ordinary. This first element of astonishment and surprise should be passed over to arrive at a wonderment and admiration. We should not stop there, either, but pass from the concrete to adoration and love to finish with an attitude of response and commitment, transformation of life and conversion. It is very dangerous to tell the Gospel story without creating this atmosphere, aiming at this inner act of conversion. Whoever tells the story to the infants should do it as transmitting the Word of God, and the Word of God is normally the source of conversion. It is distressing to see little children reading the life of Jesus with pictures, without an atmosphere of conversion. It is squandering the Word of God ; better not give it to them than give it simply as information about the concrete story of the life of Jesus.

It is important to tell the story only to lead the child to this progression of sentiments, so that he will really receive, not only stories, but also a Word of God.

As well as the objective to be attained, the *atmosphere* in which the story is transmitted is of importance. It is the atmosphere which will help us to transcend interest, astonishment, admiration, and to arrive at an adhesion of the heart and will and at a change of life.

b) *The Order to be Followed.* — We shall avoid the chronological order to give primary importance not to the Infancy and to begin with the public life of Jesus in its broad lines. The most important thing about Jesus is not His birth, but his teaching about the Father and His sacrifice for our salvation, the action of Easter as the accomplishment of the Father's will.

As for the choice of stories, according to a progressive scheme, there is an excellent selection in the number of *Vérité et Vie*, no. 67, which divides the biblical stories very usefully into series for 3 years old, for 4 to 6, 6 to 7, and No. 176, p. 10.

c) *The Person of Jesus.* — We know the goal to aim at : the distinction of persons : Jesus is not the Father ; the unity of nature : Jesus is God like the Father. These two truths are the condition for an exact faith in the mysteries of the Trinity and the Incarnation which is to come later. How shall we arrive at it ? It is obviously not the age for precisions on the Mystery of Christ. Without seeking such precision, how are we to prepare the infants for it ? By questions. Certain inexactitudes must be accepted and certain questions left in the air. Let us, however, give two pedagogic orientations for the preparation of this doctrine :

a) The clear distinction between God the Father and the Lord Jesus. We must not hesitate to give this distinction, an easy one, first place : God the Father is not the Lord Jesus, since the Lord Jesus leads us to God the Father. There will doubtless be many difficulties : they will attribute to Jesus what should be attributed to God the Father. There are many mistakes in vocabulary and we must not be too alarmed about them, as long as we ensure the distinction of persons by distinguishing the names : God the Father and the Lord Jesus.

b) Then, progressively, we shall show that Jesus has the attributes of God. After having distinguished clearly between the two Persons, we now have to say of Jesus what we have said of the Father. Jesus is mighty : the tempest calmed. He is master :

death : the resurrection of Jairus' daughter. He is master of life, He is master of sin. He bestows pardon (the paralytic). Thus the Gospel reveals to us that the Lord Jesus is also the Lord God. Thus this catechesis prepares the unity of nature and the distinction of Persons.

2. *Negatively.*

There are also mistakes to be avoided.

The first concerns the " little Jesus " of Whom much has already been said : " the little Jesus in the crib, " " the baby Lord Jesus. " The infant has a tendency to bring everything down to his own level, which can be the source of religious childishness. This is why we should not talk of the baby Jesus before we have spoken of Him as man ; not say of the crucifix " Little Jesus " and before the tabernacle, " This is the house of the little Jesus Who is in the host. " He is not ' little ' and He is not ' inside. '

At the time of the first communion, we must avoid presenting a feeble, sickly-sweet Jesus. We must, I think, avoid insisting too much and too exclusively on " Jesus welcoming little children, " " come for them, " etc. That encourages the infants' egocentrism. Moreover, Jesus did not come for children, He came for everyone. On the contrary, we must show the children that Jesus came for the grownups too.

A second difficulty is the question of miracles and parables. Before the age of reason, before six years old, is not the time for miracles and parables. No doubt, the recital of the miracles will amuse little children, but they cannot distinguish between the miraculous and the marvellous. They do not need miracles in order to believe in the Almightyness of God. Nature and the statements of the catechist are enough for them. They cannot grasp the significance of the miracle, and it is a pity to use material before six years old which can be employed much better later.

The infant will say : " I know, " but his knowledge will not be integrated in his faith.

Exactly the same principle applies to the parables : the child will be very interested, he will like them, but he will not be able to understand the meaning, unless it is explained to him, in which case the parable will lose all its value as parable. The parables will be so valuable for later catechesis that they ought not to be wasted, soiled, destroyed, by presenting them to the infant who will only make a pretty story out of them. Later on the catechist will no longer be able to bring out the religious lesson.

VI. THE PEDAGOGICAL TECHNIQUES OF A CATECHESIS ON JESUS CHRIST

The following presupposes some preliminary knowledge of the technique to be used for religious pedagogy at this age.

Let us distinguish, for more clearness, the *techniques of impressions*, in order to communicate and receive the doctrine ; the *techniques of assimilation* destined to convey the doctrine from the natural plane of knowledge to the plane of faith, and the *techniques of expression* which allow the response of faith to be translated into the concrete of daily life.

1. *Techniques of Impressions.*

There are two : the *talk*, or the revelation of the aspect of the mystery of Jesus Christ, by means of religious instruction, for the progressive construction of faith in Jesus Christ in the child, and the *different audio-visual means* which accompany it for the presentation of the message.

A) The catechesis on Jesus Christ and for any catechesis at this age, requires a very special style. It ought not to be a lesson. At this age, the child is not a school subject and cannot be given didactic instruction. That is why, especially for the catechesis on Jesus Christ, the catechist, whether he belongs to the kindergarten or the parish, or whether it is the mother at home, or the elder brother or sister, must have a lofty view of Jesus and teach the infant to regard Him with faith. It is not to be the telling of a story, but a gazing at Jesus. I will try to express my gaze as a believer and not as a historian, or reader. I will look, I will tell what I see, what He tells me, what He says to you and to lead the child to look at Him, I will begin by saying ' I ' and then ' we. ' And then I will help the child to speak to Jesus, by passing from talk to prayer, from prayer to talk, perhaps with some explanations, but all in an atmosphere which is more meditative and contemplative than explanatory and historical. Generally speaking, this should be the style of every talk in catechetical pedagogy, and above all for infants.

B) *Audio-visual Means.* — This is a very difficult and delicate problem which is the basis for much discussion.

a) The first means is *auditive*: it is *music*: excellent for the catechesis of infants. Especially liturgical music, religious and

gregorian music prepares them for a certain meditative comprehension of the themes of Christmas, Easter, Good Friday. Unsuspected riches lie here. The music of the Christmas and Easter hymns, not only records, but the singing of the catechist, represents something of the great Feasts. Or playing the organ. I have a very definite memory of taking children of 5 into churches while the organist was practising the hymns for the feast of the next day. By means of the hymn, the entrance and exit, the children were able to take part in the feast which we were about to celebrate.

One might go still further and try to understand in what way an artist has been inspired by a particular aspect of the mystery of Christ. We listen together to the way in which a particular musician has spoken of Christmas and Easter... Handel's Alleluia, Racine's canticle, Bach's "Jesus let Thy joy remain" and then I shall try to show that Jesus gives peace and joy, enthusiasm, regret, pardon, supplication; to find Jesus Christ in a liturgical feast presented in music. There is much to be done in this sphere and this technique may be extremely useful for infants.

b) The second means is *visual: pictures*.

I have said that the life of Jesus ought to be told by the adult rather than represented; the word of God as written should reach the child through the adult. That is why that word of God in pictures, arriving at the child by means of an image seems less useful than the word of God arriving indirectly through the adult and his voice and witness.

Two broad categories of pictures should be distinguished: pious pictures and the Gospel picture-books.

It is hard to deal with *pious pictures* of Jesus without an exhibition of them; those should be condemned which do not represent what is essential. What I cannot tell, I cannot represent, obviously.

The *Gospel picture-books*, such frequent Christmas presents, pose further problems. We will first give some rules for criticism in order to discover what direction to take with regard to them.

A. *Criteria*. — To judge of their value, we must distinguish between contents, quality and quantity of the pictures in the album.

Their Content: This should, I think, be true; very often it is not so, either historically or doctrinally.

Historically, it is evident that many pictures in these Gospel storybooks give many details which are not in the Gospel, including the ox and the ass; there are a number of albums derived from the

Apocrypha and not historical. The whole literature of the Gospel of the Infancy is disproportionate with the presentation of the mystery of Christ which leads to the essential. All the pictures of Jesus as Infant are to be looked at with the same eyes as the stories about Him. The attention is often drawn to picturesque details and anecdotes.

What is not true or essential should, therefore, be suppressed. An effort must be made to obtain representations of the life of Jesus which are both true and essential.

As to the *form*, it is very dangerous to tell highly coloured stories because, once again, they lead the child to think that Jesus is first and only historical. For many children, their only contact is with the historical Jesus. Where then is the glorified, mystical, Jesus? There is none but the historical Jesus, and which one? Jesus as a Child. It is difficult to employ these picture-books if one wishes to give a real catechesis on Jesus.

As concerns *quality*, there are colours which pander to inferior or superficial interests and the lines of the pictures lack the necessary simplicity.

As to *quantity*, it is overwhelming!

If we consider the quantity of pictures in these Gospel storybooks for children, it is a case of saturation, the children are gorged with them, with "the Infant Jesus;" later on there will be all the difficulty in the world to free the children from this infantile catechesis and to teach children between 9 and 12 the real mystery of Christ.

B. Orientations. — Does this mean that every album of the life of Christ must be condemned before the age of 8? No. But this literature must obey a certain number of rules.

First, the rules of elementary aesthetics; there are plenty, but particularly the religious rules: Jesus should be shown in the fundamental exterior attitude: the Doctor, the Prophet, the Herald of the Good Tidings, the miracle-Worker, not like a magician, but like the Son of God. The exterior attitudes should be the signs of the interior ones: Jesus praying, the risen Jesus.

The lines of these pictures should be suggestive and not dispersing, exciting, or more or less resembling the illustrations in children's papers. They should be holy. All the illustrations should be directed to making Jesus admired rather than giving information about His life. Before 6 it is not the age for documentation, that is the age of the 7 to 8's and especially the 10 to 11's, the age for Palestine, documentation about the life of Jesus and His contemporaries. Before 6, the children are not quite ready for this; it leads to dispersion and useless information which hinders the acquisi-

tion of a true sense of the person of Christ. Therefore we must have no documentary albums, but albums which lead to prayer. That is a perspective in itself. Albums which call for response, leading those who are looking at them to an interior attitude, a response ; the artists and pedagogues must set to work to emerge from the impasse of illustrated literature for children about Jesus Christ.

There are fundamental orientations in the religious life of the infant, unbalanced, ill founded, wrongly directed, which leave traces on the later religious life and traces which are much deeper than one thinks.

2. *Techniques of Assimilation.*

It is not enough to give information, to present the catechesis on Jesus Christ, this catechesis must be inserted into the child's life on the plane of faith. Hence the technique of assimilation.

The talk, such as we have described it, will already permit us to arrive at the plane of faith, Jesus Christ becoming not only Someone one knows, but Someone with Whom one talks, who is part of one's life.

There are two techniques of assimilation with infants : *dialogue* and *silence*.

That seems contradictory, but the passage from one to the other is a good thing.

The *dialogue* allows the use of pictures. Even a doubtful picture is not bad if the child looks at it with an adult. The dialogue must be about the picture, and will improve its quality. To talk with an infant before a picture is to go beyond the visual plane and lead him on to the plane of faith and, if the picture is not all that it should be doctrinally and aesthetically, it can still be used.

The *Miche de pain* is often criticized, and is somewhat condemned by what I have just said, but, read in small doses with mother, commented upon, shut when necessary, with a view to a dialogue, can prove acceptable and profitable.

Silence as a technique of assimilation seems to me indispensable. The children must be able to be silent, reflect, pray, when a particular aspect of the mystery of Jesus Christ has been put before them. Jesus can speak to a child who is silent, and ask him to imitate Him.

3. *Techniques of Expression.*

These are very important in religious pedagogy, for nothing deep can reach the life of faith if it is not expressed. We must therefore distinguish between individual and communal techniques of expression, as also, from another point of view, techniques of paraliturgical expression (or celebrations), graphic and plastic.

A) The *paraliturgical expression* will first of all be singing with actions. We shall sing the prayers with Jesus, like Jesus, but perhaps above all try mostly to copy the attitudes of Christ and His contemporaries in a celebration which is not a mime. It is not advisable to 'represent' the Gospel scenes and mime them, because then it becomes a play. There are spectators and actors, it is no longer religious. No doubt, we can evoke the Gospel scenes on condition that there are no actors and spectators, but all take part and the purpose is not play; they are evoked so as to celebrate them, that is to say, to communicate with their inner meaning. The mime then becomes the word of God and demands an answer. Here we are on the plane of faith. This is the distinction between the mime and dramatic play, and the paraliturgical celebration.

In catechetical pedagogy, we must avoid the pure mime and play activities. The Gospel can be evoked in the setting of a celebration. For adults, the word of God can be presented to them uniquely by the word, without any mimicry; for children, it seems useful that the word should be presented with the visual support of the evocation of the scene, which is a visual continuation of the spoken word. And when there is a celebration, it is continued in the form of contemplation, meditation, prayer, expression, singing, all the elements of worship. The Gospel should always be set before the infants as a service. It is not enough to describe a scene, it must be celebrated. There is a great difference between a game in which one dresses up as another person while remaining oneself, and the adoption of the spiritual attitude of a person with the intention of self-conversion. Here we have an extremely fruitful way, communion in the mystery of Christ by means of paraliturgy.

B) The *graphic expression*, comprises all drawing, especially free drawing. There appear to be great possibilities in free drawing after 5 years. Not just colouring a picture, in which there is practically no self-expression: the free drawing is a creation, a real expression on the part of the child which may be very useful to make him imbibe and impart sentiments. An infant's drawing, like that of an elder child, is a real dialogue between him and Jesus. In achieving it, the children are truly meditating and contemplating. This is of very great value catechetically.

C) *Plastic expression*, very common in kindergartens and in the infant catechism classes, are more doubtful. They imply all the kindergarten games, the modelling of everything possible. It hardly seems possible to awaken the really religious sense and so augment

the knowledge of Jesus Christ by making a crib, cutting out Gospel objects and persons, for the child's whole activity is in the cutting out. Jesus Christ will not reveal Himself further to the child in this way. Is it useless ? We must not have any illusions as to the end to be attained, but it is not useless if we insist on the love put into it. It is the love, the generosity that the child puts into making the thing which counts ; the intention of love will certainly be valuable from the point of view of faith. He can cut out secular images if he does them with the same love, and it will be as profitable. It is not the religious subject which gives value to religious activity. It is the intention put into that activity, whatever it may be, not because it is a crib... He can make anything with the same intensity of generosity and it will perhaps be as formative. What is important is to say to the child : " Jesus will be pleased to be represented by you in this crib, etc. "

* * *

I end as I began : infancy before 6 years old is the time for the catechesis on God the Father, and I will not give the catechesis on Jesus Christ until after that on the Father and for the purpose of introducing the child into a further relationship with the Father.

Love is here doctrinal and psychological : Christ Jesus, Son of the Father, is the object of the Father's love of complaisance and little children also have an immense need of tenderness and affection. In conclusion, the essential atmosphere of all this catechesis of Jesus Christ is profound tenderness and affection. To present Jesus as the object of the Father's love ; I think it is very important to show the little child that the Father loves him. Present Jesus as a fruit of the love of the Father for us. The Father loves us, and Jesus came as the nearness of the love of the Father for us, as the sign of His love for us, as an encouragement of our love for the Father, as the model of love for the Father. Jesus is there rather like the ' turntable ' of the Father's love for us, Jesus for the Father, the Father for Jesus and ours with Jesus for the Father.

Thus the catechesis on Jesus Christ will perhaps acquire the privilege of making the child enter into love and this will be the final criterion.

Any representation of Christ is valuable which brings the child to a better understanding of the Father's love, of Jesus as the fruit of this love for us and draws the child together with Christ, into the love of the Father.

Christ and the Adolescent

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In order to improve upon some of the methods in use for the presentation of Christ to adolescents, let us first consider their disadvantages. Then, after defining the foundations on which our presentation should be laid, we shall be able to build up our teaching on the proper basic principle.

I. BASIC PRINCIPLE

1. *Insufficient Perspectives.*

A) In the manner of regarding *doctrine*. An average schema is as follows : 1) Man was created by God for supernatural happiness. He lost it through sin. Christ has redeemed us by His cross which has merited grace for us ; He is our Saviour. — 2) In His hidden and public life, He is our Light and Model. — 3) Glorified in Heaven, He is also present amongst us in the Eucharist where we adore Him. — 4) The proof of the fact that Christ is the promised Messiah and that He has founded the Church is to be found in the gospels, whose authenticity is scientifically established.

Objections. — *A lack of unity between doctrine and life.*

The Abbé Moeller has aptly stigmatized this duality : “ Catholics are often too (unilaterally) human in their moral thinking. When they devote themselves to “ social Christianity ” they tend to see in Christ only “ the leader, ” the “ militant, ” the “ comrade. ” Similarly, when they want to make the human side of the Saviour more perceptible, they allow themselves familiarities, which are not only in bad taste but are also serious theological errors. *To make the personality of Jesus more alive does not mean you are to strip Him of His divine majesty ;* a certain doleful and sentimental spirituality cheapens the person of our Saviour... If Catholics are occasionally “ Nesto-

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rian " in their morals and in their spiritual life, they are often " Monophysite " in their theology and... their " sacramental spirituality "... For many of the faithful, consciously or not, it is God Who acts directly... in Jesus. A recent enquiry has revealed that the majority of the pupils in a lycée believed that Christ did not have a human soul. " ¹

— *Lack of Light as to the Significance of Doctrine in the Eyes of Faith.*

It is very doubtful whether it is advisable to take man and his happiness as a foundation, and to speak for the first time of Jesus Christ in connection with sin. But let us pass to remarks which are universally admitted. The significance of the Old Testament does not lie especially in the apologetic use which can be made of a series of promises whose messianic nature is not clear at first sight. For our faith, the Old Testament is a true preparation for the New in the events it relates and the Word of God which it conveys ; there is an inchoative value of salvation in Christ. — The Cross cannot be explained in too juridical a way ; it is an element of the Paschal mystery. The Resurrection, the second element in this mystery, has a saving value, more important than its apologetic value ; grace is not only an effect of the merits of Christ, it is a participation in His very life.

— *Lack of Religious Sense in Apologetics.*

With the intention of making this as " scientific " as possible, some teachers follow a procedure which leaves in the shade an essential part of the approach to faith or its justification. In His own apologetics, Jesus constantly appealed to the religious sense, which is necessary in order to recognize that He is entirely worthy of the confidence He calls for.

B) In the manner of considering *psychology*. — Some teachers want to make the presentation of Christ interesting by subordinating it to the tastes of the pupils or listeners, according to their age, background, social interests, humanist tendencies, etc. E. Rommerskirch's book : *Christus und der junge Christ*, which contains many excellent pages, provides examples of this tendency : after having described Christ as the great Rover of Palestine, he interprets the sermon on the Mount by means of the ' sporting ' and ' military ' imagery of St. Paul.

Objections. — *Lack of contact with the deeper religious tendencies.*

The direct adaptation to superficial tastes runs the risk of mutilating the evangelical message, of passing over in silence its less pleasant exactions, of not conveying the manner in which Christ encourages the development

¹ *Lumen Vitae*, VII (1952), p. 509.

of the personality. What is required is an appeal to the deep religious sense and the gift of faith, which awakens in our pupils' souls a supernatural psychological disposition for welcoming Christ.

— *Lack of Supernatural Attitude.*

The root of a false psychological adaptation lies in its anthropocentrism. Whether it is relatively coarse or more subtle it is the opposite of the true supernatural attitude. Instead of choosing in Christ what easily attracts the hearers, it is better to help them to transcend their desires under the influence of grace to the image of Christ as He is. It will also then be evident that this way of acting is psychologically the best.

We here rediscover what has already been said elsewhere several times : the stepping-stones are ambiguous. Christ replies to our human aspirations, but by transcending them. He is constantly asking a more perfect " conversion " from us.

That is why an exact perspective for the presentation of Christ is governed, not by certain schemas of thought relatively distant from the message of revelation in its original form, nor by superficial human interests, but by the living sources in which Christ makes Himself known and by whatever in the pupils' psychology can be adapted to the authentic message.

2. *True Perspective.*

A) *The Message in its Living Sources.* — The sources of revelation — the Bible and Tradition — are living because they represent much more than written or oral formulae repeated like dead letters. God speaks to us through living signs : the Old Testament is a living preparation enlightened by words connected with life. In His gospel, Christ manifested Himself by acts and words which are the radiation of His living personality. The Church bears witness to Christ, not only in the statements of her magisterium, which was first exercised by the apostles in their preaching, but also in all authentically Catholic life, principally in the liturgy.

These sources contain the ' signs ' by which Christ makes Himself known. The presentation of Christ ought therefore to consist basically in putting in full light the signs which Jesus Himself gives us — especially in His Gospel — and in explaining their ' significance ' as taught by the Church. It is in this perspective that our presentation will aim efficiently at bringing about a meeting with Christ as He communicates Himself.

What is the content of this message which Christ gives us of Himself ? *Christ is He in Whom and through Whom the divine plan of salvation is realized.* In the presentation the person of Christ cannot be separated from His actions. A person is revealed through his actions ; we are introduced to the mystery by means of events.

The great event, of which all others are only elements, is the realization of the great Plan, the mystery of salvation, that of the Love which unites all in Christ. This mystery in action connotes an essential rhythm : initiative from God, response of man, achievement by God. It is entirely centred on Christ. In the rhythm of the Plan, Jesus is first *the Witness* par excellence : the Son, " Who comes from the Father ; " in His Humanity, He brings, by preaching and radiation, the great ' invitation ' of God, the grace of supernatural union which must be accepted by man. Christ is next the *perfect Servant* Who replies in His own name and in the name of us all, to this invitation from God ; He does this by His whole life and chiefly by His cross, so that He ' repairs ' the sins of the men who have rejected God's grace. He is, finally, the *Lord*, " returned to His Father " living for ever in the achievement of His union with the Father by the strength of the Holy Ghost — and communicating the Spirit to us, so that the divine plan of salvation may reach its fulness in the whole of humanity become His mystical Body.

The mystery of salvation is accomplished in Christ Himself and in us by our union with Him. To know Christ is to know Him as the centre of the mystery of salvation. Christ is He in Whom the mystery of salvation is realized and in Whom we live to work at the full accomplishment of the great Plan of God.

This being the fundamental message, we must now discover what help adolescent psychology provides us with in the way of footholds, something they have or perhaps something they lack, to help them to know Christ.

B) *Psychology Adapted to the Message.* — The evolution proper to the age of the adolescent and his surroundings, present weak and strong points which influence his religious attitude.

a) *The adolescent.* We will here confine ourselves to a few remarks, which, in agreement with other authors, seem to us to be most characteristic of the *religious sense* at this age.

The adolescent discovers that the Christian religion is an enlightened faith, a cordial fidelity, a personal and communal prayer, all this animated by contact with Christ.

Weak Points. — A sensation of powerlessness, after sometimes violent efforts, thus to live his religion. Hence *the temptation to let go his religious life because it does not correspond to his ideal* ; eventually a temporary defeatism in face of his weaknesses which makes him content with a merely human life, in which he is overwhelmed by the daily round and its amusements.

Strong Points. — *Discovery of the value of what is 'personal' and mutual union*, especially of friendship. The intimate encounters of the soul appear as fervent aspirations. The adolescent seeks the love of one to whom he can commit himself entirely. He wants to give himself to others one day in some great communal work. Religion attracts him as the realization of these aspirations, whose nobility he appreciates.

At the same time he is more aware of what this religion is in itself, the mystery of something beyond his ken. *The revival of the sense of mystery* prepares him for this. After a period in which he is under the sway of positivism and rationalism, he once more becomes more sensitive to beauty which cannot be analysed or mastered, but which attracts by something in it which is higher and indefinable.

Fr. Rimbaud gives us an anecdote from life. "There is a time when (for the child) nature, God's nature, is something wonderful: that novelty to which one is not accustomed, snow falling or not falling! It is the age of the little scout who, still a child, discovered that the planets moved in the sky! He came to pull me out of my tent: "Come quickly!" I thought that someone was ill. "Look! There is a star which has moved!" But, at 10 years old, they become positivists. Obviously the robin has a red breast! It is muddy because the snow has melted! The stars travel because they travel! But the adolescents rediscover the sense of the marvellous, the faculty of wondering at trees, birds, the sky, and of admiring them." The author remarks very rightly that this disposition is favourable to religious mystery: "Sacred History was a wonderful story at the beginning; then it became just history like the rest; and after that it became again a story not like the others."¹

This awakening of the sense of mystery is of capital importance; that is why teachers should take great care not to kill it by a certain scientific approach in their religion courses.

It is of course necessary to take into account also the progress of the intellectual faculties with their critical exactions; but that presupposes that we attach to them the exact importance which they have in the harmonious ensemble of the personality. In this sense, the greatest perspicacity of the intelligence and the *possibility of synthesis* are new strong points in the adolescent's psychology. He is able to grasp the unity of the Catholic conception of life and recognize Christ in the centre.

The attitude of those in close contact with the adolescent will have

¹ *Documentation catéchistique*, no. 12 (July 1951), p. 13.

a strong influence on the characteristics of his age and temperament. We will confine ourselves to a few remarks on the psychological aspect of the present-day milieu.

b) The *Milieu*, that is to say, the modern world, and, for each group of pupils, the spirit which has been developed in him at school or at work.

Weak Points. — The world of today, and especially certain schools and conditions of work have a *positivist and technical mentality*. Nothing is considered as real that is not palpable, controllable, and able to be handled ; nothing is interesting which is not useful on the economic or political plane ; the only aim is to enjoy “ earthly nourishment ” as much as possible.

A parallel weakness is apparent in a more specious form in more ‘ cultured ’ circles and in the schools which correspond to them : an aesthetic or spiritual *would-be self-sufficient humanism*. The literary and artistic dilettantism’s primary effect is to take the place of any real commitment to a concrete ideal. It can result in a real hindrance to life on an authentic religious plane. Insofar as it satisfies certain high aspirations, it is the cause of temptation to stop at creatures. These ersatz or substitutes for religion are especially dangerous because those who are satisfied with them come so near to the true aim of life that they do not realize that they are passing it by. In religion itself they are attached to the human beauty which charms them and thus unconsciously go round the essential movement of religion ; instead of rising to God they use religious forms in the service of their human desires. Analogous observations are true for certain aspects of a new humanism, more social and moral. To remedy these aberrations, the authentic presentation of Christianity can fortunately rest upon several strong points in the psychology of modern man.

Strong Points. — We group them under a general definition in which various shades may be discerned : *Receptive to life*. The modern world has thrown down many barriers which were opposed to religious life. Our young people are more receptive : desirous to enter into contact with everything which is good and beautiful. They worship frankness and courage. Of the dimensions of the true ideal, they sometimes too easily forget elevation and fidelity, but they appreciate unlimited breadth : living with one’s whole body and soul, with all men and with God. They are ‘ revolutionaries ’ for more social justice and amity between nations. They know that human science does not explain everything and that technology does not of itself bring happiness. They are receptive to the ‘ mysterious ’

meaning of life. They expect from Christ the light and strength that men cannot find in themselves. In short, they are, by what there is best in them and by what grace has given them, desirous of learning God's call through Christ and of responding to it.

Adolescence is the age in which all the problems of body, work, justice, love, etc. present themselves in a sometimes perplexing way. The modern world presents these same problems in the entanglement of the most varied conceptions of life and in a revolutionary atmosphere. It is therefore important to show youth how Christ brings a solution to these problems. Christianity is a supernatural value which integrates all the natural values which are not perverted. But to understand how all these life values are assumed and raised by Christianity, we must first find out what is the value proper to the supernatural life which Christ brings us.

To conclude this first part, we should define the *basic principle* as follows : to present Christ, as He makes Himself known in the living sources of His message, and to help the adolescents to adapt their psychology to this message. They will set themselves to conquer their weak points by their strong ones, by being receptive to the grace of Christ. Of this growing lad who wants to become a modern man receptive to life and committing himself to it, we must make a biblical man, receptive to God and responding to the call addressed to him by the Lord.

Referring to particularly significant texts, the Abbé A. Gelin has defined the most characteristic features of this biblical man : " The homo biblicus is he who is receptive to God. Faith gives him a position above his personal and collective misfortunes, it gives him a steady hold on which he can rely in security and expectation. The biblical man takes history as a dialogue with God Who acts in it and gives it its meaning. For God speaks. His words are appeals and this throws light on an aspect of the biblical man which is the key to the exact nature of his morality. In the Greek conception, morality is the technique of personal achievement and social balance ; sin — an opposition to the personal God — cannot find a place in it, because there is no conception, as in the Bible, of a divine-human drama being played.

The " Biblical man " is one whom God has " known. " The word means a providential attention, grace and care, a love of predilection.

" He is God's collaborator. He is a partner in a Covenant. The people of God bear a beneficent name : Israel (May God show His strength !). The biblical man is linked to a people, whatever stage of development it has reached. To love his brethren is to do all to put them in touch with the divine message, to bear the weight of their sins and to intercede for them, it is to face the suffering which is the ransom of such spiritual dignity. The eschato-

logical projection of an ideal which was materialized in Jeremias and Ezechiel, the servant of Isaias LIII, will one day be fulfilled in Our Lord Jesus Christ. ”¹

As the perfect model of the biblical man, Christ will therefore also be for our young people the preeminent means for adapting their psychology to His message, to reach the complete encounter with His person.

Among the characteristics of a course drawn up on the basic principle described above, we shall particularly note the Christocentrism in the whole conception of the teaching and in the programme, and special adaptation to adolescents during a year devoted entirely to the Person of Christ.

II. ASPECTS OF THE COURSE.

1. *The Place of Christ in the Programme.*

Our teaching will be *Christocentric*. The central position of Christ is that of the unique and perfect Mediator, in Whom God reveals definitively to us His own mystery and His plan of salvation, in Whom He gives Himself to us and in Whom we also give ourselves to Him.

A) *An edifice in which Christ appears in the centre of the nave, in the apse, the frescoes and the porch.*

As in our churches, Christ will be found in the centre of the nave of our didactic building. We live “in Christo,” our teaching should be given entirely “in Christo:” the message will be concentrated in a living way in the paschal Christ, Head of His mystical Body, acting among us to lead us to the Father.

The ultimate goal to which our teaching leads is outlined in the apse: it is the Christ of the parousia “rendering everything to the Father.” Each lesson is like a fresco which shows us Christ in His earthly life, prepared for by the great acts of God in the Old Testament.

The beginning of our teaching should also be Christ as He is to be seen in the porches of our cathedrals. The aspect under which we shall present Him in a global manner will include the shades appropriate to the special programme of each year.

B) *A biblical, liturgical and catechetical plan for each year which, in the second cycle, will also be apologetic.*

¹ *Lumen Vitae*, X (1955), French edition, pp. 47-53, *passim*.

There are several satisfactory possibilities. I will group the suggestions which seem useful to me according to our Flemish manuals¹ which are aligned to the Belgian syllabus.

First Cycle.

1. Life of Our Lord. Credo. Liturgical year : Proper of the Seasons.
2. Old Testament. Sacraments. Liturgy of the sacraments.
3. Acts of the Apostles. Grace and Commandments. Proper of Saints.

Second Cycle.

4. The Church.
5. Christ.
6. The Christian conception of life.

First Year. — Porch : Christ proclaiming His Gospel and asking for our faith. — Nave and frescoes : God as Jesus revealed Him to us ; the life of Jesus first, the concrete signs, accompanied by an explanation of their meaning ; then the doctrinal summary of the catechism ; the Church, the continuation of Christ ; the Last Things in union with the Christ of the parousia. We re-live these facts of the history of salvation in the liturgical year.

2nd Year. — Porch enlarged : the history of Israel centred on the Passover; the paschal Christ. — Nave, altar and frescoes : the Mass and the sacraments, continuation of the biblical signs in which faith recognizes the acts of Christ, raising us to the Father and sanctifying us.

During these first two years the psychological adaptation simply consists in presenting the doctrine in a very concrete context, still fairly analytical, but already pointing to the line of unity in which all these facts and points of doctrine will be synthesised.

3rd Year. — The adolescents are in the midst of the crisis of puberty. The explanation of grace and knowledge is given them in response to their problems. The treatment is still analytical, as are their problems at this time. They are however given already the key of the real synthesis in the Christocentric orientation. — Porch : Christ our Leader (attraction, authority, interior strength communicated). Nave and frescoes : the Acts of the Apostles, living signs of grace and Christian morals ; doctrinal summary on grace ; detailed explanation of the virtues by which we practice the commandments. Examples of the saints whose feasts we celebrate during the liturgical year. Final prayer to Christ that we may follow Him faithfully.

In the second cycle the aim is first a synthesis of the Church and Christ ; next, the problems of life in the Christian perspective.

4th Year. — At the age when the transition from the introspective to the social attitude begins, we present the community which has to live by Christ. Social theories are not yet dealt with, but the dimensions of the Church are shown in what she does (beneficent influence, glorification of God and

¹ *Leven in Christus*, Bruges, 1953-56.

sanctification of men). These facts introduce us to what the Church is : the mystery of Christ continued, the community on the road and the institution in which and through which the divine plan of salvation is realized. This is first expounded by means of the Bible, then in the classical summary. In examining finally the apologetic value of the Church's testimony, it is seen how our Catholic Faith justifies itself. The conclusion will be the engagement to live with Christ in His Church.

5th Year. — The most favourable moment for the youth to encounter Christ personally in view of the future task which is going to be outlined to them. See below : a year devoted to the Person of Christ.

6th Year. — The problems set by the life in which the youth is about to embark are chiefly those of the personality (liberty and charity) and those of the community (family, profession, country and unity among nations, Catholicism and the other religions). These theoretical and practical questions must be solved in function of a relatively simple synthesis. It is to be found in Christ, the centre of our conception of life and our action in the modern world.

2. A Year Devoted to the Person of Christ.

A) The radical *orientation* has regard to the 'personal' attitude which results from what the Bible calls 'knowing' Jesus Christ. That God knows me means that He thinks of me personally, takes care of me, communicates Himself to me. To know God and He Whom He has sent, Jesus Christ, is eternal life, as St. John says, because in this knowledge I know Who He is in Whom God gives Himself to me and in Whom I give myself to God. Jesus communicating Himself, my attitude of personal knowledge must be that of charity living in the light received from Him.

Christ thus makes Himself known chiefly in the witness which we have been bequeathed by those who "saw His glory" (John, I, 14). This year will be devoted particularly to discovering Christ better in *His Gospel*. We study and we meditate this gospel "in the Church," that is to say, not like secular documents delivered over to the arbitrary criticism of any individual, but like the living sign of Christ, interpreted by the ecclesiastical magisterium, proclaimed with faith in the liturgy and in the whole Christian life, even in the testimony of converts.

As *grappling hooks in the psychology* of boys of 16 to 17, we find three chief factors, in which however possible exaggerations must be corrected : their extreme sensitiveness, their intellectual development and their spirit of initiative. These youths want personal relationship with others ; they love beauty, they seek their concrete

ideal. We shall show them how Christ responds to these noble aspirations of their deep sensitiveness. — Their manner of thinking is already rather critical and synthetical. We shall help them to recognize that their faith in Christ is justified and forms a coherent whole. In their secular studies, they enjoy entering in direct contact with original texts and using their initiative to understand the meaning by themselves. We shall invite them to approach the sacred text in the same way to seek by personal reading, study and meditation the deeper meaning of this word of God interpreted in harmony with the Church.

B) It seems best to me to begin the course with what characterizes the Gospel as the source of this knowledge of Christ, keeping close to the way which leads from acts to the person and applying it to the Christian's attitude.

Some suggestions. Instead of beginning by a critical study of the non-Christian sources and the gospels considered from the same viewpoint as secular history, the *introductory study of the gospels* will clearly define their literary genre and their essential contents. The gospels set down in writing under the inspiration of the Holy Spirit the testimony of the primitive Church. The Apostles first preach the kerygma, as we find it in the *Acts*: "God has fulfilled His promise by raising Jesus" (*Acts*, XIII, 33). Christ, dead for us on the Cross is the living Lord Who communicates life to us. The testimony then was extended, first orally then by writing in the Gospels, to everything which Christ did and is.

The encounter with Christ in His Gospel can then be graded into *three large sections*: I. Christ as He is; a) His acts; b) His Person. — II. Justification of our faith in Christ. — III. Christ and us now (He is continued in His mystical Body; influence on the formation of the Christian personality; response to our vocation of charity).

The *pupil's part*, as large as possible, will be directed by the teaching and *explanation of the teacher*.

It is for the teacher to indicate the general line of the synthesis and the notions which the pupil could not find for himself. He must avoid too rational an apologetic and too juridical an interpretation of the redemption. He must above all impart the best results of biblical theology.

The pupil will be able under the teacher's guidance to discover and meditate upon the most significant texts in their context¹;

¹ See, for instance, M. MANUWALD, *Christuskreise*, Köln, s. d.

— rediscover the Christ of the Gospel in the liturgy ; — and collect the testimony of faith in Christ in literature, the arts, ¹ history and daily life.

CONCLUSION : LIVING FAITH IN CHRIST

The aim of religious instruction is a living faith. Christ is to be found in the centre of this faith. He reveals God's call to us ; He communicates to us His inner light and His supernatural life. We respond to His call by living faith, certain knowledge and the engagement of charity.

Let us avoid in our instruction anything which dislocates the unity of this living faith : a too rationalist apologetic, too abstract a dogmatism, too casuistical moral teaching (which young people find interesting because of a failing of their age or milieu).

Our whole effort should be directed to the life of faith, starting with the living testimony of Jesus Himself and those to whom He first made Himself known. Let us recall the need for prayer and especially of the Eucharist to encounter Christ personally in the mutual gift. Let us help our pupils to find Christ also in all the acts of their lives, because for the Christian to live, is " to live in Christ. "

¹ See G. DELCUVE, *Introduction esthétique et poétique à l'étude de Notre-Seigneur*, in *Lumen Vitae*, II (1947), pp. 489-506.

Catechesis among the Dechristianized

by Yvan DANIEL

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The mentality of dechristianized districts is very different from that of districts with Christian traditions.

In a Christian district religion is known, loved and respected : the Catholic has his faith, he takes part in services, receives the sacraments and understands the liturgy in its rites and even its symbols, he habitually performs actions which he believes to be in harmony with dogma and morals, he adopts a particular attitude towards life and its problems ; in the name of the ideal of Christian perfection, he conforms to certain laws, his whole mentality is made up of sound ideas and judgments, being based on Christian spirituality and traditions. Amid such surroundings the individual, whatever his age, sex and condition, lives in a religious and Christian atmosphere which influences and strengthens his personal, family and social life.

Perhaps we may be thinking that there no longer exist many parishes on the map of the Catholic world in which Catholic life finds expression so freely and ideally... That is not the question. What we have to ask ourselves is, " What becomes of the mentality of these Christian lands once they have been submerged by the successive waves of dechristianization as we know them in our Western countries. " Only then can we talk about a special catechesis for dechristianized countries.

Like Christianization, the reverse process has its laws. It proceeds in a group, in a society, in a neighbourhood, with a certain rhythm

¹ See the biographical notice in *Lumen Vitae*, II (1947), p. 241. — Address: 24, rue La Fayette, Paris IX^e, FRANCE (Editor's Note).

and technique. It begins by diminishing the religious potentialities of the group, society, neighbourhood, in which it has influence. More or less rapidly, the structures, institutions and mentalities become paganized. Non-practice follows practice, indifference belief, religious ignorance, indifference. After two generations, we no longer have to deal with districts more or less dechristianized, but with non-Christian districts, that is to say, with people who have never been Catholics, in which there are many who are not baptized.

In a dechristianized district, not everyone is ignorant of the existence of the Catholic religion. To those who know of it without practising it, it appears from the exterior as an organization which is still solid and well established materially.

But only a small number have a more precise knowledge of religion : first the militant atheists, more or less numerous, who have formerly had religious experience ; and the Catholics, more or less numerous also, who practise as best they can a religion which is not really known, loved nor respected by most of the people surrounding them. In their case therefore, religion is ill-understood in its biblical, dogmatical and liturgical dress, even by the Catholics who know it best. And the formation of new Catholics is not helped either by the family, which is not Christian, nor by the Christian community, which does not exist. Having no family tradition behind them, the catechumens (adults and children) do not understand the biblical or liturgical notes which are elsewhere the joy of liturgists and educated Catholics.¹

The deserted services do not manifest a living and active religion. The daily behaviour of parents, neighbours, friends, runs counter to the moral, family, social principles of the Catholicism which is taught and official, while dogma is constantly being breached by the multiple objections of sceptics and unbelievers. Science and Technique which form the atmosphere of the modern world, tend to a certain extent to destroy mystery and the belief in a transcendent God, the Creator and Providence, and contribute to this work of disintegration. In such a climate catechumens, who do not form part of a real and living community, cannot perceive the attitude which they ought to take up, the judgment which they should make of events, men and things, the ideas which they ought

¹ So they are not capable of understanding the theological value of words like 'Amen' and 'Alleluia' nor of appreciating the refinements of the Gregorian chant ; they cannot follow the preacher who thinks he has an audience of specialists and throws out, like a telephone number : " See John XIV, 31 ! "

to accept or refuse. Their faith and their Christian life are continually in danger because in the milieu in which they *live* — *and must live* — Someone is absent Who animates the life of Catholic countries : Jesus Christ, the living Person of Jesus Christ.

Careful study of religious practice and the dechristianizing factors in the modern world shows that dechristianization manifests itself among the individuals and human communities in which the personal and common structures have collapsed. Everywhere where the conditions of access to a personal and community life have disappeared — whatever the causes of this disappearance may be — and they are numerous — dechristianization spreads like a cancer.

This is the perspective in which we have to lay the foundations of a special catechesis for non-christian milieux.

I. A PERSONAL AND COMMUNAL CATECHESIS

We must make catechumens and catechists understand that each of us has a personal vocation, a unique and irreplaceable value, that God has a plan for each of us and that He helps us every day to realize it. It is of capital importance, in a world in which the individual is lost in the anonymity of the masses and considered as an unknown cipher among others, to restore to each the sense of being a person and of personal dignity.

In the same way, we must take care that each can cultivate his own original traits : those qualities which God has given him especially to serve Him and love Him and which are the cause that Paul is not John, Madeline is not Teresa, and each of us, whatever his soul, sex and condition, as he is the object of a particular and personal love of God, should also be the object of the respect and friendship of all his brethren.

Pedagogically, we ought to be sure that the choice of catechumens for God, the religion of Jesus Christ and the Church is a free and personal choice. We ought to insist greatly on the necessary interiorisation of the theological virtues of faith, hope and charity without which there is no authentic, serious and effective religious life. It is a far more serious thing, requiring deeper reflection, to give one's name to the Church than to sign on in a trades union...

This choice will be made in a community atmosphere. The community is the natural place for a person, the field in which all human and religious personality is exercised naturally. We must

therefore insist on the communal as much as on the personal values. Catechumens must be made progressively to understand that we are not a juxtaposition of individuals with no connection with one another, but that our common vocation of persons called by God to a divine and supernatural life unites us in an organic whole called the community of the Church.

In catechesis the accent should be placed on the mystical Body and on the communion of saints lived daily in the local community by the life of charity, prayer and liturgy.

Also the real dimensions of this community, the Church, must be shown to extend far beyond the restricted bounds of the local or diocesan community. And as a community cannot live — and survive — unless it continually opens its soul and body to new comers and new riches, so in a missionary perspective, the local Church community and total human community of the district to be christianized must always be kept in close contact.

Then there will be a religion which is really ‘ open ’ and essentially Catholic ; there will thus be a climate which will allow of the personal and spiritual formation of catechumens in the real setting of a living community.

II. CHRISTOCENTRIC CATECHESIS

The catechumens who come from dechristianized milieux need, perhaps more than others, an ideal, an example on which they will progressively model their Christian personality : *Catechesis should have a base and foundation.*

This example, is Christ. This foundation is the Person of Jesus Christ. ¹

Why ?

Because “ as Man, Christ is the road by which we go to God. ” ²

Because a ‘ missionary ’ catechesis should lay the foundation of a new life in Christ ³ and “ all the novelty of Christianity is present in the Person of Christ. ” ⁴

¹ *I Cor.*, IV, 11 ; *Ephes.*, I, 10.

² St. THOMAS : *Theol. Summa*, God, I, q. 2, introduction : “ Christo, qui secundum quod homo, via est nobis tendendi in Deum ”.

³ *Gal.*, IV, 19.

⁴ “ Omnem novitatem attulit semetipsum apparens ” says St. Irenaeus. Yves DE MONTCHEUIL, *Leçons sur le Christ*, Éd. de l'Épi, 1949, p. 14.

Because Christ is at the centre of the world ; He is the Alpha and the Omega, the beginning and the end. ¹

Because all which preceded Christ was in order to prepare for His coming, and all which follows is to continue and achieve His work : Christ makes of the created world an ordered universe, a cosmos, giving it its meaning and value, directing it to an end. ²

In a word, because " nothing worthwhile can be said of God and divine things outside Christ ³ and, finally, because the best remedy which we can find for the modern world is to give it Christ.

J. A. Jungmann gives a good definition of the meaning of this Christocentric catechesis : " The problem, " he says, " Is not to celebrate Christ the Lord of all, but to preach to our listeners living in a dechristianized world Christianity as it really is : the Good News which God has transmitted to us through His Christ. " ⁴

In fact, in Christianity and in catechesis, we must demonstrate, not some *thing* but Some *One*, and a *living SomeOne*.

Grace must be explained as " the life of Christ in us ; " the close bonds which exist between the sacraments and the Person of Christ, the life of Christ and the life of the Church, the life of the Church and the life of Christians, must be emphasized.

We must give Christ His full place, put Him right in the centre of the life of Christians and note that everything that is done, lives, exists, acts, lives and exists " through Him, with Him and in Him, " as we say at Mass.

Then Christ, model and law of the personality, will be the source and aim of human and religious personalization of individuals and communities. By Him, the catechumens will enter the Church and journey to the Father.

III. A ' CONCENTRATED ' CATECHESIS WITH SIMPLIFIED METHOD

We speak of a ' concentrated ' catechesis because if men need a warm and brotherly community in order to expand humanly and spiritually, they cannot live out many ideas at once, as Fr. Georges

¹ *Apoc.*, I, 8.

² Joseph HUBY, *Les Épîtres de la captivité*, coll. Verbum Salutis, pp. 16-17.

³ Pierre RANWEZ : *Catechesis concerning Jesus Christ*, in *Lumen Vitae*, X (1955), pp. 525-537. Jean HOFINGER : *Missionary Catechesis in Mission Lands and Dechristianized Regions*, *ibid.*, VIII (1953), p. 547.

⁴ Jos. A. JUNGSMANN, *Christ's Place in Catechesis and Preaching*, in *Lumen Vitae*, VII (1952), p. 533.

Delcuve says: "A man has one idea, or very few; a man has one ideal. Life rebels against dissection, at least it ceases to be fruitful." ¹

That is why catechesis should be centered on a small number of *essential Christian truths, motive-power truths*; and this all the more because the milieu which we seek to influence is uneducated from the religious point of view and little drawn to intellectual speculations. We must give the catechumens from non-christian districts a teaching which is more qualitative than quantitative. Jean Hofinger writes, "Hence the necessity for a very judicious choice of subject matter and of a solid catechesis which presents, arranges, clearly illustrates the fundamental Christian truths, and then proceeds to build on them the believers' life." ²

We shall insist, taking into account the questions which the modern world with all its technique sets itself and us on the great mystery of God, Creator and transcendent, Whom we love and Who intervenes in history: God is love; on the mysteries of Jesus, God and Man, the conqueror of evil and death and our Saviour; on the personal and communal aspect of salvation; on the importance of sacraments in the life of the Church; in particular when it is necessary to give a Eucharistic initiation without romanticism but exact and thorough; on the need for placing our life continually in harmony with our beliefs and our faith.

We shall always take into account the lack of religious culture of our catechumens, and each time it is necessary, we must simplify the dogmatic teaching, bring out the broad lines of the Christian message and often return to the essential themes: God, the Master of the world and our Father, Jesus Christ, the risen Son of God, the Church, the supranational family of the children of God... taking care not to involve the catechumens in discussions or lose them among theological subtleties. We shall avoid learned archaeology, complicated morals and even premature initiation, and especially intensive initiation, to the liturgy.

This simplification need not be definitive, it is not a matter of lingering on the way, and still less of minimizing the message which we have to transmit, but we ought to present it pedagogically: progress in the instruction will come in its own time, life will itself set many questions which will have to be settled and the grace of God will

¹ Foreword to the volume "*Où en est l'enseignement religieux?*" (Éd. de *Lumen Vitae*).

² *Loc. cit.*, p. 551.

cause many things to be understood. Like St. Paul, we shall always be careful to distinguish in the Christian message between what is essential and what is accessory, so as not to impose useless burdens, and not to be attached to the exterior forms of religious life dating from other times and no longer in harmony with the requirements of today. But, in the whole perspective of the Incarnation and Redemption, we will seek, with common sense and in the spirit of the Church, the means of religious expression best suited to the period and the men of today.

Catechesis will then be able to reach its aim: it will prepare in the heart of non-Christian districts some Catholics who will not always remain children, but who will be fully incarnated in the realities of their time and who will take them in hand, with the help of Christ, to redeem and save them.

IV. A BIBLICAL CATECHESIS

We must avoid giving an abstract and scholastic instruction, in order not to repress, and especially not to hinder, the catechumen's possibilities of relating this instruction to life.¹

That is why, in the exposition of the great "Christian truths," we shall give a large place to the Bible "the crossroads where God meets us in Jesus Christ."² We shall remember what Pascal said: "Without holy Scripture which has Jesus Christ only for its subject, we know nothing and only see obscurity and confusion in the nature of God and in nature itself," and St. Jerome: "To be ignorant of the Bible is to be ignorant of Christ."³

It is certain that the Old Testament prepares for Christ⁴ and that, without a knowledge of the Psalms, the liturgy may remain to a great extent a dead letter;⁵ it is none the less true that the Old Testament, in its literal sense, speaks to us of the past and

¹ Joseph COUDREAU, Conférence au Congrès de l'U. R. E. P., in *Éducatrices paroissiales*, no. 183 (Sept.-Oct. 1953), p. 40.

² Suzanne DE DIETRICH, *Le dessein de Dieu*, Delachaux et Niestlé, 1947, p. 13.

³ *In Isaiam*, prologus, *P. L.*, col. 17.

⁴ Albert GELIN, *Les idées maîtresses de l'Ancien Testament*, Éditions du Cerf, 1950, p. 2.

⁵ *Les Psaumes*, Albums liturgiques, no. 28, "Fêtes et saisons," mai 1955, p. 23.

that the reading of it always leaves an impression of the past.¹ That is why we should guard against the temptation of archaïcising 'biblicism' and a pedagogic attitude which might become a new conformism, or a simple vision of the mind.²

But the *Old Testament* gives solid foundation to the *New Testament* for insistence on the notion and history of the people of God, for the accented and veridical marking of the gratuitous intervention of God in the world. That is why we shall use the Old Testament in the catechesis of non-Christian milieux, not, however, forgetting that we do not often have to teach Israelites.

We shall also remember that "certain Books have been composed almost exclusively for the chosen people,"³ and that we must then know how to disengage the "master ideas," remembering at the same time that we *must prepare Catholics of the 20th century* and not exegetists or apologists. We are not Old Testament believers,⁴ but Christians of the new covenant, and there are no longer priests of the old Law, but priests of Jesus Christ. "The knowledge which the Christian should have of the Bible," says A. Denis, "has no value of historical Christian culture. And his ideal must not be a rejection of his age in favour of that of the early Christians. He must live in his period and christianize it."⁵

¹ Cf. Charles MOELLER, *The Bible and Modern Man*, in *Lumen Vitae*, X (1955), p. 51 and *Mentalité moderne et évangélisation*, Éditions de Lumen Vitae, Brussels, 1955. Daniel PERROT, *La Bible dans l'enseignement religieux*, in *Catéchistes*, no. 10, 1952. Crispin IZIA, *La Bible, la liturgie, la vie*, in *Revue du Clergé africain*, Nov. 1953. Félix LELUBRE, *The Bible and Religious Instruction in Workingclass Districts*, in *Lumen Vitae*, X (1955), p. 155. Benoît LAVAUD, *Bible, et tradition*, in *L'Union*, Nov. 1953. *La Bible, Albums liturgiques*, no. 6, 'Fêtes et saisons,' June 1948. Paul DEMANN, *La catéchèse chrétienne et le peuple de la Bible*, in *Cahiers Sioniens*, spécial nos. 3-4, 1952. G. MATAGRIN, *L'utilisation de la Bible dans l'enseignement religieux du secondaire*, in *Évangéliser*, no. 33, Nov. 1951. Yves RAGUIN, *Théologie missionnaire de l'Ancien Testament*, Éditions du Seuil, 1947.

² Albert GELIN, *Le renouveau biblique*, in *Rencontres bibliques*, Centre de liaison et de documentation biblique, Lille, 1953, p. 70. *La Bible et l'enseignement religieux*, in *Catéchistes*, no. 7, p. 1. In the same no. see the article by Joseph COLOMB, *Bible et catéchisme*, p. 3.

³ Canon COPPENS, in *Nouvelle Revue Théologique*, May 1949, p. 477.

⁴ In this connection some ask whether it is normal to let the catechism children apply themselves throughout the first year to the Old Testament. See *Documentation catholique*, Jan. 1955, p. 48.

⁵ A. DENIS, *L'Écriture Sainte et la vie chrétienne*, in *Évangéliser*, no. 33, Nov. 1951, p. 234.

The New Testament is directly addressed to us.¹ And because, in the New Testament, the Word of God is much clearer and more enlightening than in the Old, and nearer to us, we shall be more anxious to make the person of Jesus Christ known to the catechumens; what He did and said.

The Gospels are a true catechesis, written by the first witnesses of Christ, who have given to the events of His life and His teaching the essential place. All the rest centres around this point.

Canon Joseph Colomb says: "For we who are in the Christian era, it is always from Christ, the Centre, that we start, to go either forward or back."²

We shall then go backwards and shall not forget to return... We shall also go forwards and give the history of the Church its due place. As St. Augustine asks in his "Beginners' catechesis," we shall continue catechesis up to the present times in the Church's life,³ bringing out what is essential in it, carefully distinguishing it from what is accidental and contingent.

We shall show by examples taken from the concrete Catholic life that at every period and in every nation the Church takes on new and specific aspects, but we shall insist on the fact that the Church of yesterday is the same Church which the catechumens of today and the Catholics of tomorrow have and will have to 'construct'⁴ themselves by means of their lives and with the wealth of their time, country and environment. We shall always recall that throughout the world's history, the Church, as Bossuet tells us, is "Jesus Christ distributed and communicated."

Such are the broad lines of a catechesis for non-Catholic districts as pastoral and missionary experience of these districts suggests and prepares.

¹ A. DENIS, *loc. cit.*, p. 232. In the Encyclical "Divino afflante Spiritu", Pius XII writes with regard to priests: "They will take care to confirm Christian doctrine by quotations from the sacred Books, illustrating it by striking examples taken from the sacred history and especially from the Gospel of Our Lord Jesus Christ." (Éd. 'Comprendre', Silic, Lille, p. 25). And again with regard to Christ, the Author of Salvation, men will know Him more fully, love Him more ardently, imitate Him more faithfully if they have been attracted to the knowledge and meditation of the Bible, especially the New Testament" (*ibid.*, p. 27).

² Joseph COLOMB, *How to use the Bible for the Formation of the Religious Sense in Children*, in *Lumen Vitae*, X (1955), p. 124.

³ ST. AUGUSTINE, *De catechizandis rudibus*, 1st part, III, 5. Œuvres de St. Aug., Desclée de Brouwer, 1949, vol. XI, p. 27.

⁴ Of the 'edification' of the Body of Christ, *Ephes.*, IV, 12.

Especially among the proletariat, it seems that the outlook of catechetical work is similar to that which has been rapidly described here.

But, in this sphere, there is nothing more harmful than the spirit of system ; we ought to want to revise our catechesis with time, experience and according to circumstances. We ought always to be ready to begin all over again.

VARIA

Religious Singing in England and in the United States of America

by Clifford HOWELL, S. J.¹

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I. ENGLAND

As regards England the progress which has been made in the sphere of Church music can be described only in terms of generalizations based on a comparison between the state of affairs prevailing some thirty years ago and that which obtains now.

In the 'twenties' it would be true to say that the singing of the responses and the common of the Mass by congregations was practically unknown. The only music ever heard at Mass was rendered by choirs — usually mixed choirs of men and women in the organ loft at the back of the church. They gave the responses to the celebrant in harmony; not infrequently they completely ignored the Proper of the Mass and devoted all their care to giving a 'performance' of the *Kyrie, Gloria, Credo, Sanctus, Benedictus* and *Agnus Dei* in the most elaborate four-part harmony which they could achieve. Any big city church would pride itself on the regular performance of ambitious Masses in the style of the "Shilling Opera" — settings by Beethoven, Mozart, Haydn, Hummel, Gounod and the like. The more solos these contained, the better pleased were the choir and people. Orchestral accompaniments, however, had died out by that date.

¹ Born in 1902, Fr. Clifford Howell S. J. was ordained in 1934 and was engaged in parish work until the outbreak of war. He was an army chaplain for seven years, and on returning to civilian life developed a liturgical form of parish Mission, designed to instruct the people concerning the Mass and the Sacraments and to give them experience of communal worship. The great success of this venture led to his being invited to the United States, in which country he has done three extensive tours of preaching and lecturing on liturgical subjects. He is a frequent writer in the *English Catholic Herald*, *Clergy Review* and other papers; also in the *American Worship*; he has published two books: *The work of our Redemption* and *Preparing for Easter*. — Address: Harlaxton Manor, Grantham, Lincs, ENGLAND (Editor's note).

Smaller churches had to be content with Mass setting of a less ambitious style, — mediocre compositions of the so-called “Caecilian School” of music, typified by the very popular Masses of Fr. Turner, O.S.B. The singing of plainsong Masses in parish churches was exceedingly rare; only in Benedictine Abbeys and in Westminster Cathedral could the chant be heard. The role of the congregation up to this time was simply that of an audience.

But gradually the longer items, *Gloria* and *Credo*, began to pall, and choirs began to sing *Gloria VIII* and *Credo III* as being a great saving of time and trouble. Having thus made the acquaintance of the chant some choirs (or sections of choirs) began occasionally to attempt the Proper, and the need of instruction in the art of singing it became ever more and more apparent. An important step forward came in 1929, when Dom Bernard McElligott, O. S. B., succeeded in bringing together a sufficient number of people interested in the chant to form the “Society of St Gregory.” Its purpose was “to maintain the dignity of the sacred liturgy as the supreme instrument of congregational worship; and to carry out the wishes of the Church with regard to church music as expounded by Pope Pius X in the *Motu proprio* of 1903.” This society became a focal point for those priests and laity who had a taste for Gregorian Chant, and did much good by holding an annual summer school at which instruction in chant-singing was given by experts. Its work was greatly aided by the publication in 1930 of a small book called “Plainsong for Schools;” this is a cheap and well printed edition of extracts from the *Liber Usualis* in chant notation with the Solesmes rhythmic signs, and many thousands of copies have been disseminated.

By way of parenthesis it may be added that the Society of St Gregory, originally interested in little other than Gregorian chant, was regarded by most clergy and laity as an esoteric gathering of cultured aesthetes whose main object was to turn parish worship into monastic worship. The clergy in general had no use for that sort of thing. But in recent years the Society, while not neglecting its music, has very much widened its interests and is genuinely concerned with the liturgical movement in the broad sense, as may be seen from its excellent quarterly *LITURGY*. It ought now to attract far more clergy than it does, but the belief that it is only for plainsong enthusiasts is taking a long time to die.

But to this society must go a good deal of the credit for a marked increase, perceptible during the ‘thirties,’ in the teaching to school-children of at least one plainsong Mass. In secondary schools

the actual celebration of the Mass with the whole assembled body of children singing the Common of the Mass became an ever more frequent occurrence. But unfortunately these children could seldom find any opportunity of singing what they had learned after they left school, for the average parish — if it had a Sung Mass at all on Sunday — persisted in the old ways by leaving everything to the choir.

The war years seem to have brought good out of evil. While the progress of the chant in schools continued, the absence of many men on active service caused the collapse of a number of choirs, or at least their reduction to a body of unison singers. These were more inclined to sing plainsong than were the four-part choirs of the pre-war years ; and some priests, completely bereft of choirs, began to encourage their congregations to sing.

After the war the liturgical movement as such (and not merely its musical efflorescence) began to spread as never before. The *Missa dialogata*, which had gained a footing among the men of the armed forces owing to the initiative of many chaplains, was now introduced into some of the parishes. The whole idea of active participation in the liturgy gained ground. Probably the most powerful influence in spreading this and other ideas basic to the liturgical movement has been a weekly paper, the *Catholic Herald*. This is in no sense a specialist paper, but its enlightened Editor has opened his columns to correspondents who have again and again expressed their desire to understand and to take part in the liturgy. He has very often published articles of liturgical interest, with the result that the number of clergy and laity pre-occupied with the movement has grown enormously. This, in turn, has been an encouragement to publishers who have realized that there would be a market for books dealing with the liturgical movement. In recent years they have brought out a great many, — some by English writers but mostly translations of foreign works.

The whole climate of opinion has perceptibly changed within a mere decade ; it is now seldom denied that active participation by the people in the liturgy — both in word and in song — is an ideal which should be aimed at. It remains true that in the majority of the parishes throughout the country little or nothing has actually been done about it as yet ; but the general acceptance of an ideal — even if it be not yet put into practice — is a factor which will inevitably bear increasing fruit as the years go by. The singing of the responses, of the *Gloria* and the *Credo* by the people is far more frequent than it used to be ; and parishes where the people

sing also the rest of the Common of the Mass are no longer so exceptional.

A very useful aid to the spread of congregational singing at Mass was the composition, by Dom Gregory Murray, O.S.B., of a " People's Mass " which is not plainsong. It is a unison setting in barred music, of such extreme simplicity that almost any congregation, given copies of it, an exhortation to sing, and a good lead from a few voices, can sing it at once. Some champions of plainsong look at it with hostility and disdain ; but there can be no denying the fact that it has enabled countless laity, hitherto absolutely dumb in church, to break forth into song. And once their inveterate habit of silence has been overcome they can be (and often have been) induced to sing a simple plainsong Mass taught to them subsequently.

While much remains to be done, one can say with certainty that considerable progress has been made in this matter of congregational singing of Gregorian chant, and that prospects for the future are quite good.

There has also been improvement in the sphere of vernacular hymns. England has a bad tradition in hymn singing ; for centuries of persecution no singing was possible at all. When it did become possible about a century ago, it happened to be an age of bad taste, and the few hymns which then became popular were of poor quality. During the next sixty years or so a number of hymnals were published, — good, bad and indifferent. But no single one of these was taken widely into use until the Westminster Hymnal, which had the backing of the Hierarchy, came out in 1912. That gradually took the lead over all the others ; but although it did contain some good material it included also much that was mediocre. The book was revised and enormously improved in 1940 ; it is probably the most frequently used of all hymnals at present. But still the repertoire of the average parish consist of only a fraction of its entire contents — and that the fraction of the least artistic value. All too few of the clergy take any steps to teach hymns beyond the " old favourites which everybody knows ; " there are, however, some honourable exceptions and it is by no means uncommon to find a parish which can sing any hymn out of a list of from fifty to a hundred. The spread of liturgical ideas has greatly helped in the promotion of hymn singing.

Thirty years ago the usual Sunday evening service consisted of ' devotions ' of some kind — usually the Rosary — followed by a sermon and Benediction. Quite a lot of churches had Vespers or

Compline, though sung only by the choirs to silent people, and in Latin. This practically died out, and the Rosary became normal almost everywhere. As attendance at evening services fell off attempts have been made to revive or to supply alternative devotions, but without any marked success. But the publication two years ago of a version of Compline arranged to be sung in English seems to have satisfied a need — for it has been taken up in about a hundred parishes and the reports of the people's reaction to it are good. They like to sing psalms — which in this version are set to Gregorian tones. Very recently the Grail organization in England has published an English version of Père Gelineau's psalms ; it is much too early for them to have had any general effect as yet, but great enthusiasm has been aroused in the few parishes into which they have so far penetrated. It is to be hoped that they will become widely known and used, for they will certainly do much good.

II. THE UNITED STATES

Turning now to the United States, the writer can give no historical background, for his first experience of that country was in 1949. He can but relate what he found then and has observed since.

America seems to be a country of extremes ; there are many parishes over there which, as regards the dignity and beauty of services, excellence of music, active participation by the people, and general standard of liturgical advancement far surpass anything to be found in England. On the other hand some American parishes have sunk to a depth of banality, of congregational torpor, or sentimentality, commercialism and liturgical barbarism to which no parish here has yet descended. One has the impression, however, that these are exceptional and that the general level is fairly good ; also that prospects are brighter than in England.

Taking items in reverse order, one may say that the Gelineau psalms have been heard of in America but have not (at the date of writing) reached its shores. Compline in English (to Gregorian music) is used quite often ; there are many congregational services based on liturgical material which have spread quite widely. Examples are those drawn up by Mgr. Hellriegel. All of these involve much singing by the people.

American hymnals are many and various, and nearly all of them are very poor indeed. Apart from that fine hymn " Holy God we praise Thy Name " (the German " Grosser Gott wir loben dich ")

which everybody knows and sings lustily, the other hymns in general use are incredibly jejune, sloppy, tawdry, sentimental and worthless. The chief cause for this is the vogue for the so-called "Perpetual Novenas;" these are all provided, by those who propagate them, with specific texts which have to be followed, and these always include hymns of the lowest possible standard both as regards their words and music. These miserable effusions are spread everywhere by the Novena-devotions, and thus form the staple of the "well known hymns." The good material which is to be found here and there in some few of the existing hymnals is almost completely neglected; and the very few good hymnals are overwhelmed by the many bad.

There is hope, however, in a recent decision of the American Hierarchy to sponsor a "National Hymnal;" its preparation has been entrusted to a committee of well qualified musicians and literateurs, and when it does come out it is likely to be good. But that will not in itself solve the problem. In the opinion of this writer the new hymnal will not in practice become used in parishes generally unless the Hierarchy take the rather drastic step of compiling a "black list" of hymns and publishing it with peremptory orders that henceforth no hymn on that list is ever to be sung. Parish priests, on finding that the repertoire of permissible known hymns has been reduced to one ("Holy God") would then be forced to teach their people something new. But as long as the bad hymns are allowed they will continue to be sung just because they are widely known, and they will strangle the new hymnal at birth.

As regards congregational singing at Mass America has made great strides and seems well ahead of England. But the progress has been brought about in a very similar manner; it started by the co-ordination into active groups of people interested in church music, and continued by the spread of this influence into schools and the subsequent fruition of all this work in a new "climate of liturgical thought" produced by the labours of many whose prime concern is the liturgical movement itself (which, of course, includes church music in its proper perspective).

America being so enormous it is not surprising that those priests and laity with an interest in church music have been sufficiently numerous to form not one, but several, associations for the propagation of their ideals. Among these is one which (like its English counterpart) has the name of "Society of St Gregory;" it is concerned chiefly with the work of choirs. It issues a lively quarterly called *The Catholic Choirmaster*, and performs a most useful service

by the publication of a "White list," — that is, a list of music which does conform to the standards laid down by the *Motu proprio* of 1903. The list has been officially adopted by some bishops who have forbidden the performance in their dioceses of any music not on the White List. Another review of Catholic Church and School music is a bi-monthly called *Caecilia* which discusses matters of interest to choirmasters and organists. The Pius X School of Liturgical Music in New York has done great work in giving a thorough training, especially in Gregorian chant, to untold numbers of musicians, both professional and amateur ; and it has published what many hold to be the best hymnal yet extant in America.

Probably the most powerful single influence at work in the sphere of church music is the Gregorian Institute of America, founded in 1941 by Dr Clifford Bennett — a layman of high musical competence and dynamic organizing ability. He saw the need of reaching not merely hundreds, but thousands or tens of thousands of organists, choirmasters and choir members ; all of them should be able to acquire at least a certain minimum of basic training in the ideals, theory and practice of church music. Dr Bennett founded his Institute to reach all those who could not find the time or the means to attend repeatedly at summer schools. His plan was to supply a correspondence course in church music, and to supplement this by summer schools held in various parts of the country for those who had already worked through the correspondence course, and had thus reached a level of proficiency which would enable them to derive real profit from lectures and demonstrations. Both for the courses and the summer schools he engaged the services of musicians of the highest rank, both from America and Europe ; the extent of his success may be gauged from the fact that in 1953 — the fiftieth anniversary of the *Motu proprio* — he set himself to organize fifty summer schools and did, in fact, surpass that number. The Institute holds examinations by which thousands have qualified for the "Catholic Choirmaster's Certificate" which is a guarantee of moderate but sound competence in church music. More advanced courses lead up to the Bachelor of Music Degree, now obtained by many hundreds. The Institute has its own printing press which publishes much good choir music and a large variety of "Mass cards" both in Gregorian and in modern notation ; from these the people in parishes can be taught to sing their parts of the Mass. Gramophone records from which clergy and musicians may study examples of first class liturgical singing (Gregorian and polyphonic) are also issued in profusion by the Institute.

All these fine efforts by individuals and by societies are bearing ever increasing fruit in recent years because of the advance of the liturgical movement in general. This is sponsored by a powerful body known as the " Liturgical Conference " which meets annually in a different city, and publishes volumes of its ' Proceedings . ' The liturgical monthly called *Worship* (formerly *Orate Fratres*), though not officially the organ of this Conference, does in practice vigorously support its work and propagate its ideas. In fact the Conference itself may be said to have arisen from the ranks of those who are connected with *Worship* either as writers or as readers. The periodical is edited by Dom Godfrey Diekmann, O. S. B., of St John's Abbey, Collegeville, Minn, which has been a centre radiating liturgical ideas (chiefly through its press) for many years. There are other Benedictine Abbeys — notably that of Conception, Mo, — which are also engaged in the liturgical apostolate.

The result of all this has been a steady progress in the spread of liturgical ideals through the parishes of America ; many bishops have seen that the time is ripe for the appointment of diocesan Directors of Church music who go round to teach or to superintend the teaching of the chant in parishes and schools. The liturgy has penetrated into every kind of Catholic organization, sodality, youth movement, family association or whatever it may be ; all of them place an ever increasing value on community worship (which usually involves singing of some kind) ; more and more priests are drawn into the movement and are beginning to train their parishes liturgically. The many orders of teaching nuns, whose influence is immense, are also solidly behind the movement. Constantly one reads of parishes in the city or country, in the north or south, in the east, middle-west or west, which by diverse means have achieved the goal of congregational singing. The general picture is one of constant ferment, of idealism, of striving, and of very frequent success. As in the case of England, much remains to be done ; but the progress actually made in America within the past ten years has been truly colossal, and it shows every sign of increasing as the years go by.

The Psalms in the Missions

by Paul BRUNNER, S. J.

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St. John Chrysostom compares the Christians of his day who recited the psalms without understanding them to people seated all their lives on the top of a hidden treasure, or carrying purses which they could not open (on Ps. 140, 55). What would he say of our Christians nowadays in the Missions? Not only do they not understand the Psalms, but most of them do not even know that there exists a Psalter which was for centuries and still remains in theory the Church's official book of prayers, for the faithful as much as for the clergy. The missionary who ventures to recommend the use of the Psalms causes no less surprise, not to say scandal, than would have a pastor of the time of St. John Chrysostom, St. Ambrose or St. Augustine who forbade his flock to recite them. At that period it was obvious to all that the Psalter had been written by the Holy Ghost Himself for the use of the children of God in the New Covenant, that the whole book is prophetic and is fulfilled in Christ; each Psalm in some way speaks *of* Christ, or *to* Christ, or else Christ speaks by it.² In our own day, on the contrary, everyone is convinced, at least those who are aware of the existence of the Psalms, that they are Old Testament prayers *not* meant for Christians. Anyone who talks of restoring their use to the faithful is considered as a freak with a mania for the archaic.

And yet, if we want the prayers of our faithful to have the vigour, riches, 'eucharistic' note, and theocentricity of authentic Christian prayer, it is essential to restore to them that familiarity with the Psalms which the slow process of history has caused Christianity to lose. Let us unearth this treasure which lies beneath layers of the dust of centuries. Let us teach them that, in God's mind, the

¹ Address: Chinese Seminary, P. O. Box 1815, Manila, PHILIPPINES.

² Cf. Balthasar FISCHER, *Le Christ dans les Psaumes, La Maison-Dieu*, no. 27, 1951, 3rd quarter, p. 92.

Psalter is not a book reserved for monks, priests and nuns ; the Holy Ghost composed it to be the song-book of the people of God journeying to the heavenly Jerusalem. Let us give back to the faithful the part they have lost in the choir which, from one pole to the other, the " chosen people " make resound to the " praise of the glory of His Grace. " The small host which the baptized laity offer for sacrifice is not made of different bread from the priest's host, and God also wills that the matter of " the offering of our lips " (Ps. 118, 108) should not differ from the priest's.

Let us state at once that we do not mean to take away from our Christians the forms of devotion with which the centuries of faith have enriched popular piety. We do not suggest that it is necessary to pray with the inspired Psalms if we are to pray as God wishes. No, what we want to do is to bring private piety back to the school of the official prayer of the Church, so that inspired prayer should take a larger part in it. Is it normal that Christians should use all sorts of prayer formulae to the exclusion of those which come from God Himself ? The object of the Psalm revival has been stated with precision by Cardinal Schuster. The formula can be applied perfectly well to the missions : " The private piety of present-day catholics would gain much, if, letting themselves be influenced by our common Mother, the Church, who appoints for her ministers the weekly recital of the Psalter, they too would make more use of this prayer-book, which was inspired by the Holy Ghost and adopted for our example by our Saviour, Jesus Christ Himself. " ¹

I. THE PSALMS IN WORSHIP IN THE IVth AND Vth CENTURIES

We have preferred to choose the Church of this period for the analogies that it presents in many points with the Missions of today. After the era of the martyrs there was an afflux of conversions, presenting an urgent problem of assimilation and education of the ignorant masses. The Church had not then a teaching personnel, nor had it schools and books. The great problem of religious education was solved mainly by the liturgy, in which the Psalms played an important role. They formed the accompaniment of the three processions of the ancient Mass : the Introit, while the celebrant and clergy went up to the altar ; the Offertory, while the faithful presented their offerings ; the Communion, when they received back their

¹ *Sacramentary*, Vol. II, p. 156, Cardinal Schuster.

gifts changed into the Body of Christ.¹ A Psalm was also inserted between the lessons of the Mass of the Catechumens. God spoke to the people by the scriptures and this Word of God which is both promise and invitation, awoke in response in their hearts an echo of love, gratitude and trust. And this response to the Word of God could not be better expressed than by the Word of God itself; the inspired Word of the Psalms. The same Spirit Who spoke by the voice of the lector answered by the people's mouths, a double movement, so to speak, of diastole and sistole.

The congregation had no books for their part in the singing; the clergy had no time for choir practices; the Church, as a good pedagogue, adopted the form of responses to make her people sing, as she had learnt it in the synagogue. A cantor intoned the refrain, which the congregation repeated after him. Then he sang the verses of the Psalm; the people supplied the refrain between two verses or two strophes. The responsorial form has the advantage of ensuring a continuous participation by the community and a variety of formulae, without necessitating a choir, nor musical training of the singers. Because of this, it is particularly suitable for our missionary communities lacking choirs, organists and any facilities for the musical training of the faithful.

The celebrant, bishop or priest, chose the refrain to be repeated in chorus by the congregation. Sometimes this was the text of the Psalm itself; we read that St. Athanasius, blockaded by the emperor's troops in the church of Theonas at Alexandria, ordered the deacon to intone Psalm 135 and caused the people to repeat the second half of each verse: "Quia in aeternum misericordia ejus."² St. John Chrysostom made the congregation sing at Easter the refrain: "Quemadmodum desiderat cervam rivos aquarum..."³ The use of the Alleluia Psalms was also inherited from the synagogue. When they prayed the Hallel, the Jews interposed an Alleluia in the middle of a verse, altogether, according to ancient sources, 13 times.⁴ St. Hippolytus of Rome tells us that at the beginning of the Agapes, when the Psalms were read, the faithful said Alleluia. We find this Alleluia today in one and another form in the liturgy of the Mass, both in the East and West.⁵

¹ Cf. J. A. JUNGSMANN, *The Mass of the Roman Rite*, Benziger, I (1951), p. 320 et seq.

² Cf. ATHANASIUS, *De fuga*, c. 24, P. G., 25, 676 A.

³ Cf. J. A. JUNGSMANN, *The Pastoral Effect of the Liturgy*, in *Orate Fratres*, vol. 23, Oct. 1949, p. 485.

⁴ Cf. J. A. JUNGSMANN, *The Mass of the Roman Rite*, I, p. 422, note 6.

⁵ *Ibid.*, pp. 422-23.

The singing of the Psalms in the Mass of the catechumens attained its full development in the time of St. Augustine. In the *Enarrationes in Psalmos*, he speaks of the Psalm "which we have heard sung and to which we have replied." How enthusiastically he alludes to this community singing: "We have sung the Psalm. We encouraged each other; we cried with one voice, with one heart: Venite exultemus." ¹

The frequent repetition of the psalm refrains engraved them in the memory like the catechism formulae of our childhood; they provided preachers with a text and key phrases for their catechesis. These verses also provided the faithful with a stock of ejaculatory prayers which have the enormous advantage over our modern ones of being inspired. Having repeated them so constantly throughout the services, these verses were imprinted in the subconscious and emerged as an accompaniment to the day's occupations. St. Jerome bears witness: "One continually hears the Psalms in the fields and vineyards of Palestine. The plowman at his plough sings the Alleluia; the reaper, the vinedresser, the shepherd, sing something from the psalms of David." ² St. Jerome would rejoice to hear what was recently told me by a traveller from Hong Kong to Manila: "The sailors scrubbed the decks while humming Père Gelineau's version of the Psalms." The singing of the Psalms thus continued in daily life the lessons learnt during the services and impregnated it with a holy atmosphere. The "rumination" of formulae, simple, but pregnant with profound sentiments of adoration, thanksgiving, repentance and trust, constituted a remarkable catechetical method. Moreover, the bond was forged which linked together the official prayer of the Church and private devotion. There was no division between, on the one hand, the expression of official worship essentially theocentric, Christologic and biblical and on the other, a popular devotion concerned mainly with man's needs and formulated without any reference to the sacred text. Private prayer was then the participation and continuation of the official worship; it remained communal even when performed in private, as is today the private recitation of the breviary. This does not mean to say that popular devotions have not enriched Christian piety in the course of ages; but simply that in their exclusive use lies the danger of creating such a barrier

¹ Cf. J. A. JUNGSMANN, *The Pastoral Effect...*, p. 485.

² Quoted in Dom W. WALKER, O. S. B., *The Psalms in Catholic Life*, p. 120, in: *National Liturgical Week*, 1944, Chicago, 1945.

between the prayer of Christendom and the Christian's prayer that the latter has no longer any taste nor comprehension of the former, to the great detriment of authentic piety.

We must not, however, imagine that in the patristic period Christians had nothing but the Psalms on their lips and knew their Psalter by heart. Fr. J. A. Jungmann quotes this amusing quip by St. John Chrysostom in a sermon: "Most of you know dirty songs by heart, but which of you is able to say even one Psalm?" The following throws, however, a more favourable light on the Psalm equipment of his parishioners: "Yet, another time (St. John Chrysostom) supposes that all knew by heart at least the morning Psalm 62 ("O God, my God, to Thee do I watch at break of the day") and the evening Psalm 140 ("...the lifting up of my hands as evening sacrifice")... At Naples, the candidates for baptism had to learn, besides the short Psalm 116, also Psalm 22 (*Dominus regit me*) and to recite them in thanksgiving for baptism, confirmation and the Eucharist."¹

From the point of view of the liturgical revival on the mission it is particularly interesting to note that "psalm enthusiasm" of the IVth and Vth centuries was not the result of a rectilinear evolution from the Psalmody of the Temple and Synagogue. One might, perhaps, be tempted to believe that the Church incorporated the Psalter in her liturgy in virtue of the Jewish tradition which she inherited. Since the Saviour did not leave to His Apostles any euchology of the New Covenant, the Church might have been supposed to have adopted the Jewish custom, which had been consecrated by Christ, this use being maintained and developed even when the majority of converts had lost all links with Judaism. Actually the reality is different. At the beginning of the Church the role of the Psalter was limited, it seems, to that of a *book of liturgical* readings, like the other books of the Bible. From St. Paul's invitation: "Singing in your hearts to God by His Grace... psalms, hymns and spiritual songs" (Col., 3, 16), the early Christians applied themselves chiefly to the last two. On the model of the inspired Psalms, the young charismatic Church produced a harvest of hymns, called "*Psalmi idiotici*," that is to say, Psalms produced by human agency in contrast to those of divine origin.² The Gloria of the Mass is an example of this hymnal literature, now disappeared. The Psalter, as the *book of liturgical songs*, does not there-

¹ Cf. J. A. JUNGMAUN, *The Pastoral Effect...*, p. 485.

² Cf. J. A. JUNGMAUN, *The Mass of the Roman Rite*, I, p. 346.

fore derive in a direct line from Jewish tradition ; it is the result of a " Biblical revival " by which the Church dropped the " Psalmi idiotici, " of which the Gnostics had made undesirable use, to turn consciously to a book more suited to the aspirations of the Christian soul.¹ It was not, therefore, respect for tradition, but pastoral reasons which introduced the Psalter as the hymn book of the liturgy ; in the same way, it is not to recover a tradition, however respectable, that we are attempting to restore the Psalter to our people in the missions, but because it is the prayer book most suited to the soul's needs.

II. PASTORAL REASONS IN FAVOUR OF SINGING THE PSALMS IN THE MISSIONS

Because God is the Author, the Psalter is a prayer book without an equal. In order that men should praise Him worthily, God has praised Himself.² Christ made use of it to express his filial homage, His trust, His anguish, to His Father.³ The Church employs it in all times and places to acquit herself of her opus divinum and to sing her epithalamium to her heavenly Spouse. It is a prayer which purifies the soul and unites it to its Creator by the quasi-sacramental effect of the words of God in which it is expressed. A prayer which gives voice, in the praise of God, to the whole gamut of sentiments which He has inscribed in man's heart : joy and anguish, repentance and trust ; a prayer which responds to all the situations of a human life. A theocentric prayer, preserving man from the perpetual temptation to identify prayer with request and to confine his prayer to his earthly interests. The reasons given are as valid for Christian countries as for the missions. However, the theocentric character has a particular importance for countries in which evangelization is still in its infancy.

For we have to do with recent converts on the mission. Their motives for conversion are not always purely disinterested, especially in the case of the mass conversion of a whole village or a tribe brought by its chief. Religion runs the risk of remaining for them a kind of contract " do ut des, " and prayer

¹ Cf. B. FISCHER, *op. cit.*, p. 91.

² " Ut bene ab hominibus laudetur Deus, laudavit se ipse Deus " (S. AUGUSTIN, *Enarr. in Ps.*, 144).

³ Cf. Adalbert HAMMAN, *La prière de Jésus*, in *Bible et vie chrétienne*, 10 May, 1955.

the small change for conciliating the favours of the Almighty. We therefore need, more in the missions than elsewhere, prayer formulae which are strongly theocentric and which draw the soul out of the circle of selfinterest, rising to the prayer of praise and thanksgiving. Christians ought to be initiated on earth in what will be their eternal activity before the Throne of the Lamb : thanksgiving to the Father Who has called them in Christ Jesus " from darkness to His wonderful Light. " Where shall we find formulae of praise more appropriate for centering the soul on God than in the Psalter, called in Hebrew "*Sepher Tellihim*," " the book of Divine praise? " He who takes the Psalms seriously abandons either himself or them.

Besides these qualities which recommend the Psalter under all skies, there is one which makes it an euchology particularly well suited to the mentality of the people in mission countries. Let us define what we mean by this mentality. What is there, in fact, in common between the manner of thought of the Chinese and of the Indian, who reached long before Europe the summits of human civilization, and the mentality of certain peoples in Africa who have remained at the patriarchal stage ? However, a wide schematizing permits us to link together some features under a common denominator and to characterize this mentality in contrast to the Greco-Latin mentality, as synthetic, suggestive, associative, concrete and linked to nature. For the sake of simplification, we will speak of the Oriental mentality, without excluding the mental structures of the African and Australian peoples in what they have in common with the East.

Synthetic. — The Occidental mind has transposed its theological analyses into its prayer and has endowed its devotional books with formulae which are masterpieces of composition. Think of our ' Acts ' of the theological virtues : the Act of Faith, for example, is a marvellous summary of the theological treatise on faith ; it reminds us that faith is the firm adhesion of the mind to the truths revealed by God and transmitted by the Church : there is the " object quod, " and this adhesion has as its formal motive the veracity of God : there is the " object quo. " We have thus developed ' Acts ' for each element in our spiritual organism, Acts of Charity, of Hope, of Contrition, of Humility, of Trust... It is the same spirit of analysis that we find at work in the usual morning and evening prayers, or in the request for a particular virtue... The oriental mind does not care for these dichotomies ; it does not

feel the need for identifying, labelling and expressing with logical precision its inner sentiments. It is more at ease in a prayer which places it before God in a simple *attitude*, which is the result of complex acts. It is less interested in the idea than in the halo of feeling which radiates from each idea. That is exactly the type of prayer which the Psalter provides. Take for example the Good Shepherd Psalm. Is it an Act of Faith, Hope, Love, Trust and Humility ? It is all these acts in one. The whole spiritual organism sets in motion at the same time the various components of the attitude of the human being before his God, harmonics of a dominant note of trust. Without naming them, the orante covers the whole gamut of the theological virtues. He is not producing a formal Act of Faith, but is applying his virtue of faith to a concrete thing : the Providence of the Good Shepherd Who will not let him lack anything, causes him to rest in the shade, defends him in danger, gives him food and lodging in His own dwelling. These manifestations of the goodness of God awaken hope as the pledges of His benevolence in the future ; they provoke the love of gratitude. Would our faithful pray any the worse if they occasionally replaced the ' Acts ' of the morning and evening prayers or their thanksgiving after Communion by Psalm 22 ? Almost all the Psalms reveal a similar complexity of the soul's uprisings blended in a simple attitude. This is what makes them at once so rich and so natural, because they are not a product of the laboratory or the prie-Dieu, but spring from a concrete situation into which Psalmist has thrown his Whole being.

Suggestive. — Another feature which makes the Psalms suitable to the oriental mind is their power of suggestion. The West expresses its thought in definite concepts which are mutually exclusive and proceed according to relationships of causality, consequence or opposition. In the East, expression tends towards an ideal, not of definition but of suggestion. The accomplished speaker does not set out a notion in black and white but envelops it in a certain misty halo which leaves his hearer the task of completing and interpreting it. The meaning is above and beyond the expression. China, in particular, is past master in this kind of divination of the thought of another. It is said that in the time of Confucius the ambassadors of various kingdoms transmitted their messages by means of musicians playing airs from the " Book of Odes, " the official collection of poems. It was for the questioners to identify the text corresponding to the melody and to guess the allusion contained in the poem. This is typical of the oriental manner, which loves to express itself in hints and veiled allusions.

The Psalms are poetry, and oriental poetry, and as such they possess a suggestive value which attracts the oriental soul. But there is more than that. Since its 'fulfilment' by Christ (cf. Luke, xxiv, 44) and its adoption by the Church as the official euchology of the New Covenant, the whole Psalter has undergone a transposition which enriches its literal expression with a further prophetic and typological meaning. This does not only apply to those Psalms which are explicitly recognized as messianic by Catholic exegesis, the primitive Church christianized or 'Christologized' the whole Psalter. "Where one hears a single voice, that of David, the king, man, the innocent persecuted or the just man saved, the primitive Church loves to hear the voice of Christ: "Filius ad Patrem, id est Christum verba ad Deum facientum," as Tertullian expressly says when speaking of the psalter, the voice of the true David, of the King, the persecuted Innocent, the Just Man saved. Where once sounded the voice of the former people of the Covenant of the Old Testament, we hear the voice of the new and real Israel, the voice of the Ecclesia. The morning jubilation of David in Psalm 3: "Ego dormivi et soporatus sum et exsurrexi quoniam Dominus suscepit me" becomes for Justin, Irenaeus, Hippolytus and Cyprian the exultation of the Risen, of Easter morning; the joy of the liberation of Israel in Psalm 123: "Laqueus contritus est et nos liberati sumus" becomes for Origen the joy of Ecclesia at her deliverance."¹ From the missionary point of view, we repeat that the prayer of the psalms offers a mentality which loves to suggest its real thought behind the obvious significance, a whole world of meanings which leave for what one might call the fourth dimension of the mind ample matter on which to exercise itself.

Association. — The progress of the world of thought in the Psalms is not rectilinear but concentric. In general, the Psalm does not advance from one idea to another: by means of parallelism, it lingers over the contemplation of an idea, goes about to consider it under different aspects. The passage to the following idea is achieved less by causality or consequence than by association of images, comparisons, analogy of situations and sentiments. This want of logic — according to our Greco/Latin ideas — makes it sometimes hard for people used to discursive methods to employ the Psalms in prayer and meditation. But there precisely lies their suitability

¹ Cf. FISCHER, *Le Christ dans les Psaumes*, in *La Maison-Dieu*, no. 27, 1951, p. 93. For the justification of the Christological interpretation, that of the primitive Church, cf. *ibid.*, p. 105 et seq.

to the Oriental, more intuitive than discursive in his habits of thought. To realize the truth of this, one has only to read some pages of the ancient and modern Chinese or Indian philosophers.

The majority of the Christians in mission countries, under their conditions of life, live according to the rhythm of nature. They are people who rise and retire with the sun, who count the days according to the moon's phases and calculate the weather according to the state of the sky, who fear the storm which will destroy the harvests, long for water in time of drought and dread it during the rainy season. These natural elements which frame the daily life of our Christians do not as a rule figure in our classic prayer books. On the contrary, sun and moon, seasons and atmospheric phenomena, fauna and flora, are incorporated in the prayer of the psalmist, either as matter for praise, or comparison, or like a stealthy escape in the midst of more abstract psalms, resembling those miniature landscapes which one can divine through the window in the interiors of the Dutch masters.¹

Concrete. — Finally, the Psalms offer us a type of concrete prayer. The prayers in our manuals oscillate often between two poles : either they are so dogmatic that they are above the intellectual capacity of the average Christian and do not allow the heart to express itself, or else they neglect the doctrinal content and drown in sentimentality. On the mission, it is all the more important to have formulae rich in doctrinal content because prayer is, with liturgical readings, almost the only means of practising the religious knowledge which the faithful have learnt in the catechumenate. In fact, our country people have neither books nor magazines ; they only rarely have the chance of hearing the missionary. In many places, it is true, in the course of the Sunday meetings presided over by a catechist, the community recites or rather chants in two choirs alternatively part of the catechism. But it must be admitted that this bookish knowledge of questions and answers is no direct nourishment of devotion. These abstract formulae do not go from the mind to the heart. Formulae are needed which turn these doctrinal pills into a substantial food for the heart's prayer. Now, that is exactly what the Lord has taken care Himself to give to His people in the Psalter. The Psalter is revelation in the form of prayer, a prayer which is dogmatic without being abstract, from the heart without being sentimental. Of course, we do not find in it all the articles of

¹ Examples : Ps. CXX, 1-6 ; XXXVI, 20-35 ; XLI, 8 ; LI, 10, etc.

the Creed ; that is why, in the New Testament, we cannot be content to pray exclusively with the Psalms. But most of the truths of Faith are contained in them if not literally, at least in type, in prophesy or in virtue of the plenary sense. The Trinity is not mentioned, but by the addition of the doxology, the Church has imprinted the trinitarian stamp on the Psalms. As for the One God, where is He revealed more than in the Psalms as " Some One, " as the living God Who acts, loves, punishes, saves, alone works wonders. No euchology in the world places us before Him in such authentic attitudes, nothing before Him Who Is, redeemed before a God Who saves, sinners before a God Who forgives, children before a Father. It is so important for the neophytes coming from paganism, to form a real conception of the living God, freed from heathen representations. Their idea of God will be the corner stone on which the entire edifice of their faith will rest. If this idea is false at the beginning, the whole presentation of the Christian Mystery will be false. In order to give them a true likeness of God, let us therefore put our neophytes and Christians in contact with the Psalms in which He has Himself painted His own portrait. Better than abstract arguments, quotations from the religious poetry of oriental people would show how the psalms are a form of prayer suited to them. How many similar themes can be met with, often expressed in words analogous to those of the Psalter. Here for instance are some Chinese specimens from the " Book of Odes, " ¹ of the time of Confucius. This is the portrait of the Heavenly King who governs with majesty :

" Grand is God on High,
He is the ruler of the people below,
Terrible is God on High,
His charge has many rules " (Karlgrén, 255, 1)

It is not the God of Aristotle and the philosophers, who, having once given the initial fillip which set in motion the mechanism of the universe, retires into his Olympian solitude to leave the world to function by means of secondary causes. The God of the " Book of Odes " bends over the earth, He knows everything that happens, good as well as evil ; He directs events. Nothing happens but by His will ; no one resists His decrees.

¹ Quotations from B. KARLGREN, *The Book of Odes*, Stockholm, Museum of Far Eastern Antiquities, 1950.

“ Be reverent, be reverent,
 Heaven (God) is splendid,
 (His) charge is not easy (to keep)
 Do not say : “ (He) is very high above ; ”
 (He) ascends and descends in (his) workings
 And daily inspects us who are here. ” (K., 288, 1)

We also meet with the complaints of the just man who is oppressed which resound from one end to the other of the Psalter :

“ The arrogant men are pleased,
 The toiling men are anxious ;
 Blue Heaven, blue Heaven,
 Look at those arrogant men,
 Pity these toiling men. ” (K., 200, 5)

In the expression and use of images, we find an inspiration resembling that of the Psalmist. The regularity of the movement of the sun and moon, the solidity of the holy mountain, the luxurious vegetation of the great trees are symbols and proofs of prosperity of the just and heavenly blessings :

“ Like the moon’s advancing to the full,
 Like the rising of the sun,
 Like the longevity of the Southern mountains,
 Which are never injured, never falling,
 Like the luxuriance of the fir and the cypress...
 (Heaven’s protection is) everlasting for you. ” (K., 166, 6)

Other themes link the “ Book of Odes ” to the Psalter : that of universal corruption, the happiness of brethren living together, the praise of the sacred mountain chosen by God, the praise of the Temple, the joy of perpetuating ancestral tradition, longevity the blessing of heaven, as is a numerous family, etc. These resemblances simply mean that the authors of the “ Book of Odes, ” like the Psalmist, have touched the eternal chords which in every age and every latitude, vibrate in the human soul.

III. CONDITIONS FOR A REVIVAL OF THE PSALTER

If we want the Psalter to become once again what it used to be ; Christian and popular prayer *par excellence*, it is indispensable to make a selection. To put the entire Psalter indiscriminately in the hands of all would be as harmful to our cause as would be the

indiscriminate distribution of complete Bibles for a biblical movement on the missions. Our faithful, not ready for a direct contact with the scriptures as a whole — and we have no means of preparing them for it — would soon reject the Psalms as a form of prayer strange, difficult, even shocking in some places. This brings us to consider an objection which more than one reader has had in mind from the beginning of this article : the Psalms are too difficult. Written in the setting of quite a different civilization, they presuppose, if they are to be understood, an equipment of geographical, historical, ethnological and biblical knowledge which even priests do not always possess. How can we dream of expecting them from the faithful ? If we sometimes hear missionaries, and those not the least zealous, express the wish that Rome would concede to the Missions the general faculty of commuting the Breviary into a recitation of the Rosary, is it reasonable to want to impose on children a yoke which their fathers could not bear ? As a matter of fact the objection answers itself as soon as one formulates it with exactitude. “ There are difficult passages in the Psalter. ” Leave we shall imitate the Spouse of Christ in the composition of her liturgical texts. She does not imagine that she is going contrary to the intention of her Spouse in choosing from the treasures of Scripture a relatively small amount of the text suited to the needs and capacities of her children.

Principles of choice. — As the official euchology of the Church, the Psalter ought to put on the lips of the faithful a prayer which both expresses and engenders the fundamental dispositions of the Christian soul. In the *Motu proprio* “ In cotidianis precibus ” which forms the preface to the new Latin translation promulgated in 1945, His Holiness Pius XII indicates three of these fundamental traits which the Holy Ghost engraves in the soul which recites the Psalms devotionally : Love, courage, compunction. It is an invitation to choose by preference those Psalms which express and develop these three virtues.

The most perfect manifestation of Love is the prayer of disinterested praise, or eucharistic prayer. It expresses our deepest reason for existence : the glory of God, and anticipates on earth the canticle which we shall sing eternally before the throne of the Lamb. The Lauds Psalms provide ample matter for our choice here.

The Holy Father also wishes that the prayer of the Psalms should develop the courage necessary for the soldier of God in this evil world. That is just what the Psalms of combat provide. Many of

them are born of a warring context. The universe of the Psalmist is peopled by enemies, snares, ambushes, the clash of arms which sound strangely in our modern pacifist ears. However, it is not by chance that God has chosen a warrior as the principal bard of Israel. He wanted to intimate to us that the life of man upon earth is a military service. That is as true of the life of the religious in his cloister, of the mother of a family and of the peasant in his isolated farm as of the workman in the Babylon of the great cities. A state of watchfulness is the normal atmosphere of all Christian life which is a military service. That is as true of the life of the religious in his the march in the desert towards the Promised Land. But it is even more true of our neophytes on the missions, for whom conversion often spells annoyances from their family, their tribe, or the underground or bloody persecution by the mighty of this world. What consolation for them to raise to heaven, with the persecuted Just man, Christ Himself, calls for help and the cries of trust which resound from one end to the other of the Psalter. As for the imprecations against one's enemies, we shall say later on what should be thought of them from the missionary point of view.

Finally, the Psalms develop compunction, the source of the true spirit of penitence, the third dimension of the authentic Christian life. The Psalms wage pitiless war on self-sufficiency and bring into bold relief the consciousness of human weakness. The Psalmist makes one think of a tightrope dancer always on the verge of losing his balance, but always just seizing hold of the bounty of the Most High. There is no other prayer which so fully develops the consciousness of our nothingness which the divine Mercy alone, by its ever-renewed forgiveness, maintains in existence. We shall therefore prefer to choose the Psalms which engender love by unselfish praise, courage and compunction.

Christological Prayer. — What has just been stated is equally true for the orantes of the Old Testament. But we live in the New and Christ has already come. Our prayer should in future be Christologic. Firstly in the sense that we like to echo the Psalms which the Incarnate Word Himself used during His mortal life, so that our prayer to God our Father may coincide with that of the First-Born. Cardinal Schuster wrote: "The Holy Gospels tell the life of Jesus in all its details and give His teaching, but the Psalms of David show us His inner life, reveal to us His preferences, sentiments, battles, anguish; they teach us the accent of profound love with which He prayed to His Heavenly Father. All His life, Jesus addressed Him in the words of the Psalter, and on the Cross, during

His last agony, Psalm 21 was on His lips. We might compare the Psalter to a book of sacerdotal prayers which the eternal Pontiff recited while He offered His Father the sacrifice of His own life.¹ We will therefore try to familiarize our Christians with the passages which we find in the New Testament on the lips of Jesus. His "morning prayer," Ps. 39 by which, the Epistle to the Hebrews tells us (X, 5-7), He formulated His first oblation to the Father, when He came into the world: *Ecce venio... Facere voluntatem tuam, Deus meus me delectat*. His "evening prayer," when, the 'day's' work ended, He gave His soul into the Father's Hands: *In manus tuas* (Ps. XXX, 6). Psalm XLI, 6, 12 which comes into the prayer in Gethsemane: *Quare tristis es anima mea*. Psalm XXI which Jesus recited on the cross (Matt. XXVII, 46; Mark, XV, 34). With Psalm LXVIII, we penetrate into the sanctuary of the heart of Jesus at the moment when, High Priest after the order of Melchisedech (Ps. CIX, 4), He offered on the altar of the Cross the definitive sacrifice of the new and eternal Covenant. The great Hallel (Ps. CXXXV) takes on a new distinction when we realize that Christ psalmodied it with His apostles after the Last Supper.² In addition to the Psalms whose prophetic or typological fulfilment by Christ is vouched for by an inspired text or the unanimous testimony of Tradition, the primitive Church has left us a whole series of Christological or ecclesiastical interpretations,³ most of which have been incorporated in the liturgy. These interpretations, the fruits of the Church's meditations on the Heart of her Spouse, cannot produce their letters-patent of nobility which would prove their origin in Christ. But were they not suggested by the Spirit of Jesus? In any case, Christianity has for centuries made them into jewels dear to all those who "feel with the Church." For this reason we also will give them a paramount place in the Psalter of the faithful.

Principles of elimination. — Generally speaking, we should cast aside from the Psalter destined for the people of the missions those elements which are explicable only by historical, geographical or theological knowledge which it is impossible to impart even to select groups (Ex. : Ps. LXVII; LXXXVII; CVI; CVII, etc.).

There is such wealth in the Psalter that we need not regret the

¹ Lib. Sacr., II, p. 156.

² Cf. A. HAMANN, *La prière de Jésus*, in *Bible et Vie chrétienne*, 10, 1955, p. 8; see also J. A. JUNGSMANN, *The Mass of the Roman Rite*, I, p. 9.

³ See other example above, quoted by B. FISCHER.

loss of these Psalms. I include among them the comminatory Psalms. The imprecations are the product of a period before the "benevolence and humanity" of the Word Incarnate had shone forth. Explanations and distinctions make this rough material fashioned at the time of the Law of retaliation still usable today in the prayer of the New Covenant and justify their place in the Roman Breviary. The biblical movement in European countries has perhaps endowed the faithful with enough historical sense to understand the exegesis of the comminatory Psalms and to mentally substitute the sin for the sinner. On the mission we have not yet reached that point; even had we the time — which is not the case — to explain the curses of the Psalmist, our flock would not understand. They would still be scandalized by the holy King taking pleasure in washing his feet in the blood of his enemies (Ps. LXVII, 24). (We are speaking of the Psalms to be chanted by the congregation and do not deny that the entire Psalter could be put into the hands of the élite).

Some Psalms are too long to be comfortably recited in public; in others we come across historical or geographical names which bewilder our people and create the impression that the Psalms are foreign and exotic prayers (cf. CXXXV, 19-20). Or again a revengeful wish breaks the charm of an idyll (Ps. CXXXVI, 7-9: "Beatus qui apprehendet et allidet parvulos tuos ad petram"). We cannot suggest these as prayers to our young Christian communities. Must they then be deprived of the jewels of the Psalter because of one or two difficult verses? Would it not be more in conformity with the intentions and customs of the Church to cut out, with all the respect due to the Word hidden beneath the human words, that which is an obstacle to simple souls? The same principle which justifies the use of extracts from the Bible, legitimates a choice among the Psalms. No doubt the unity of the sacred poem is destroyed thereby, but on the mission for the love of souls, the aesthete has often to yield to the pastor.

IV. WHEN TO SING THE PSALMS ?

The Psalms have their definite place in the central act of the liturgy: the sacrifice of thanksgiving of the redeemed people. They are there it is true, but reduced to the simplest form of expression, in the introit, the gradual and communion, mostly taken from the Psalter. (We do not here mention the Psalms *Judica me* and *Lavabo*, which are personal to the priest). It will

be enough to give back to these their original function and size.

As the entrance hymn, the invitation of the Breviary, Psalm 94, is indicated. It is the invitation to God's people to enter into the sanctuary to offer the sacrifice of praise and thanksgiving. The congregation join in the chant repeating each verse after the choir or soloist : " Come, let us adore the Lord. " Our choir sings the verses of Psalm 99 (*Exultate Domino*) in which the congregation set the refrain : " Come, praise the Lord, we are the people of His pasture. " Or Psalm 42 : *Judica me*, with its refrain : " I will go up to the altar of God, the God of my joy. "

For practical reasons the gradual Psalm should be relatively short. The text in the missal can be psalmodied by a soloist, with the Alleluia by the congregation. If it is feared, as is the case with us, that the texts of the missal are above the comprehension of the faithful, the soloist sings every Sunday the " *Laudate Dominum* " (Ps. CXVI) with the following refrain by the congregation : " Praise the Lord all people, sing Alleluia for ever. "

As the procession of the oblates has disappeared from our liturgy, the Psalm which used to accompany it no longer has any purpose. One would prefer to substitute the " General prayer. " Where it is customary for members of the congregation to bring the offerings to the altar, the soloist could psalmody a psalm in harmony with the feast of the day, with this traditional refrain : " *Domine Deus, in simplicitate cordis mei, lactus obtuli universa* " (*I. Par.*, XXIX, 17).¹

The traditional chants for the communion are Psalm CXLIV with the refrain : " *Oculi omnium in te sperant, et tu das illis escam in tempore suo* " and Ps. XXXIII with the refrain : " *Gustate et videte quam suavis est Dominus.* " ² Psalm CXIV with the refrain " *Quid retribuam...* " Ps. XLI with the refrain " *Quemadmodum desiderat cervam...* " Ps. XXII with the refrain " *Dominus pascit me...* "

The missal provides us with concluding hymns : Ps. CL and the canticle of Daniel III, 57-88. The great Hallel (Ps. CXXXV) with the refrain " For His love is eternal " will be especially dear to us, for it was sung by our Lord Himself at the end of the first mass in the Cenacle.

It is equally desirable to give the Psalms a place in the morning and evening prayers. A good formula is that which provides a

¹ Cf. JUNGSMANN, *The Mass of the Roman Rite*, II (1955), p. 30.

² *Ibid.*, II (1955), p. 393.

fixed and a variable part. This has been in use for a long time in the euchology of the Mission of Hsien Hsien (China); variable readings and prayers are provided for feastdays. Thus a morning and evening Psalm could be given for each day of the week to be psalmodied either in antiphonal or responsorial form.

Finally, could we sing to Christ present with us during the Benediction of the Blessed Sacrament, more beautiful praises than those which He Himself used during His mortal life. All the Psalms of praise and thanksgiving are perfectly suitable. The office for the Feast of Corpus Christi also gives us a choice of Psalms which can easily be applied to the Eucharist.

V. THE MELODY OF THE PSALMS

A Psalm is not truly one unless it is psalmodied. Moreover, on the mission there is no real prayer which does not engage the whole person, body and soul. For our Christians, a prayer which is only murmured is not worthy of the name. In China, when two Christians meet in a deserted church, they do not, as do the Westerners, go and kneel, one behind a pillar on the right and the other behind that on the left, but they kneel together to chant the official prayer. That is why a simple recitation of the Psalms does not satisfy their liturgical requirements. They must be sung. What melodies should be used? The words can be adapted to the Gregorian modes of the *Liber Usualis*. That is the solution adopted by the Congregation of the "Petits Frères" founded in China by Père Lebbe. However, these modes, giving an equal value to each syllable, without taking the accent into account, do not satisfy the ear; moreover, these abstract airs do not awaken echoes in the popular ear.¹ The ideal would be to adapt the inspired texts to the best musical productions of the national folklore, either religious, if they exist, or even secular. In this case, care must be taken that these airs do not bring with them pagan, profane or even vulgar, memories. That was the method used by Mr. Chiang Wen Yeh for setting the Chinese Psalms to music.² In Japan, a former missionary in China, Fr. Sturm, has adapted a certain number of the Psalms to the Japanese mode.³ Where nothing else has been

¹ See in *Missi*, December 1955, p. 36, an example of secular music converted to a carol.

² See the following paragraph.

³ Fr. G. Sturm, Catholic Church, Mizusawa, Iwateken, Japan.

tried, the masterpieces of Père Gelineau so perfectly suited to the French genius, will provide elements which can be used for an original work adapted to the country. Even as they are, the melodic themes chosen by Père Gelineau may please in very different latitudes. At least, that is what I found to be the case in China and the Philippines, each time I have played his records. We are perhaps confronted with a supra-temporal and supra-continental art, employing the groups of intervals which are natural to the human ear in all ages and in every civilization.¹

The musical themes of the negro Spirituals, more colourful while remaining intensely religious, are equally suited to the text of the Psalms. The catechists who followed the "Summer Course" of the "Confraternity of Christian Doctrine" at Manila in 1956 learnt enthusiastically to sing some Psalms to these tunes and are now teaching them to the children in their classes. These are provisional solutions, whose aim is to create a taste for the Psalms and to encourage original work from the artists in the countries. We may add that for those countries where liturgical dances are the custom the Psalms provide fine choreographic themes for paraliturgies.

VI. THE PSALMS OF CHIANG WEN YEH

A reader of the liturgical magazine *Worship* complained to the editor: "I enjoy your articles called "It can be done," but when are you going to publish one called "It has been done?" Not to deserve the same reproach, I will here mention a work of which the Church in China has the right to be proud. In 1947 the Chinese pagan composer, Mr. Chiang Wen Yeh, discovered by chance the Catholic translation of the Psalms published by the Biblical Institute, O. F. M., of Pekin. These sacred texts were a revelation to him. "I have at last found my path," he said. He set to work with enthusiasm; a specialist in ancient music, manuscripts of which he found in the National Library of Pekin, he adapted tunes inspired by folklore and from the religious repertory of the temples and pagodas to the text of the Psalms. When Fr. Allegra, the Head of the Biblical Institute, expressed his embarrassment regarding a suitable remuneration, the author reassured him, saying: "I want to do this in honour of the Spirit of Heaven (God) and for

¹ Cf. Didier RIMAUD, *Erneuerung des Psalmengesangs in Frankreich*, in *Liturgisches Jahrbuch*, 4. Band, 1954, p. 251.

the glory of Chinese music. ” Thus, since 1947, China has had its ‘ Gelineau ’ who has attempted to unite the inspired prayer to the finest creations of the Chinese musical genius. Mgr Julius Van Nuffel, Head of the interdiocesan Institute of Religious Music at Malines, compares his Psalm ‘ Laudate ’ (CL) to Handel, “ whom the Chinese composer surpasses however by the loftiness of his liturgical temperament. ” The composer has now set the 150 Psalms to music. In 1948, two editions had already appeared, containing 37 Psalm melodies, the *Magnificat*, the *Regina Coeli*, the *Ave Maria*. His works were beginning to reach the parishes and the wireless and were appreciated by the non-Christian public. The communist invasion stopped the publication of other Psalms and hindered the diffusion of those already issued. But the work awaits better times.

CONCLUSION

The success of the Psalm revival depends above all on the enthusiasm of the missionary. If he himself loves the Psalms, he will easily kindle his flock. Do not let us wait to begin the movement until heaven sends each mission a Gelineau or a Chiang Wen Yeh. Let us set to work ourselves. No doubt our musical productions will not go down to posterity, but they will have started a movement, created an atmosphere of sympathy for the Psalms which will make possible the birth of more perfect work. They will hasten the day when the divine book united to the finest creations of human civilization will become again what its Author wishes it to be : the book of canticles for the people of God journeying to the Promised Land.

The Catechism Yesterday and Today

by John HOFINGER, S. J.

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It has taken 18 years for Germany, the cradle of the catechetical movement, to achieve the catechism which became obligatory for all the German dioceses at Easter, 1956. Even those who do not approve of all the results of this long operation, will agree that the compilers have gone to the root of the matter. Even before its publication, the keen interest taken in the new catechism proved the great esteem in which a good catechism is held. The other countries of central Europe, in common with all the nations, have adopted a new catechism during the last fifteen years.² Great efforts have been made everywhere which have clearly refuted the erroneous opinion that modern catechesis does not appreciate the catechism at its just value and is content to put up with it in the higher primary grades, replacing it in the lower forms by a little religious handbook based on sacred history. We have met with this misunderstanding more than once in Europe, America, and especially in the missions.

The systematic religious teaching given to the higher primary grade follows the plan of the catechism, but that is not merely a prudent concession to the good old times, difficult to neutralize, but a necessity inherent to catechesis, which we should have to formulate, even if up to now there had not been any teaching of the catechism. Besides, there are two things to be considered. The systematic religious instruction which we demand for the higher primary grade can only fulfil its particular function if the catechists know and help to realize it. Therefore the catechism, by its very composition, must show plainly the special role of systematic instruction in opposition to the biblical/narrative teaching in the lower primary grade. Moreover, the role which we assign today

¹ See the biographical notice in *LUMEN VITAE*, X (1956), p. 243. — Address : Institute for Mission Apologetics, P. O. Box 1815, Manila, Philippines (Editor's note).

² Austria, rather late, has just published the proposals for a new catechism (*Christliche-pädagogische Blätter*, Vienna, 1955).

to systematic religious instruction differs materially from that assigned formerly to the teaching of the catechism in more primitive conditions.

1. *Why Should There Still Be Systematic Catechesis?*

1) It is not sufficient to call upon tradition to justify the need for systematic instruction. This teaching is neither a heritage from apostolic times or the early Christian centuries, nor is it exacted by the nature of the Christian religion. For many centuries, no systematic instruction in religion for young people or adults existed in the Church; the instruction given to catechumens during the last weeks before their baptism was the only form of teaching comparable with our modern catechesis. It must have consisted in most cases of an explanation of the Creed or have been more or less influenced by this fundamental catechetical formula. But, it was not based on any catechetical textbook; and this instruction, as far as can be ascertained from the catecheses still existing, did not make any particular attempt to be systematic and complete. The Christians derived their religious knowledge mainly from the prayers, readings and homelies of Christian worship. As long as this worship was understood, in a certain degree, by the community, religious instruction was sufficiently ensured for the time.

This catechetical situation, relatively favourable, was completely transformed at the beginning of the Middle Ages by the use of Latin as the language of worship even in the regions inhabited by the Germanic race. During the following centuries, the growing ignorance of liturgical Latin in the Romance countries also contributed to this. Besides which, preaching was less frequent in the first half of the Middle Ages than in the early centuries of Christianity, owing to the particular difficulties encountered in pastoral organization. The result was that religious knowledge declined in spite of the increased influence of Christianity in public life. It became necessary to teach the essential truths of the Christian faith in as simple a manner as possible. The fundamental catechetical formulae (The Apostles' Creed, Our Father, the Commandments) were effectively explained in popular terms, without attempting a systematic order, but with a view to providing a solid although rather limited religious instruction for the Christian, by means of these easily retained formulae. Good results were obtained, owing to the circumstances and the Christian atmosphere.

Naturally, the missionary catechesis of the Middle Ages followed the same path and has continued in it down to our own times. For

instance, the catechism which St. Francis Xavier took with him to India and which he made the foundation of his missionary catechesis was not a catechism in the actual meaning of the word, but a collection of the formulae and prayers then in use. Christians had to learn them by heart, they were explained by the missionary in his catechesis, and became the natural elements of a Christian life.¹

Even the small catechisms of Peter Canisius (1556) and Robert Bellarmine (1597), adapted to primitive catechetical conditions, reveal the same structure. They give the customary catechetical formulae, presented according to a preconceived order and accompanied by a short explanation, reduced to the strictly necessary. Canisius explains the Apostles' Creed in a single question and answer. As catechetical conditions improved, especially when church catechesis (the teaching of religion in the church) became scholastic (the teaching being given in class), the field of the catechisms was rapidly enlarged and, chiefly in central Europe, they often became little manuals of theology. It has needed the modern catechetical movement of the last 50 years to recover a radical limitation of the subject-matter and a presentation better suited to children.

Historically speaking, systematic catechesis, closely linked to the fundamental catechetical formulae, incorporated in a system of doctrine, has come from the needs of the Middle Ages. That solution was then completely justified. Even today, some missionary situations recall the catechetical difficulties of the past centuries, and cannot be changed in a moment. Even in Christian countries there are cases in which the fundamental Christian truths must be taught in a way affording the maximum facilities for the mind and memory. Systematic catechesis must therefore once more fulfil its primitive role, and it renders excellent services when well performed.

2) Nowadays, in Christian countries as well as on the mission, systematic teaching has another task to perform as a part of normal religious instruction. In comparison with the past, we have plenty of time at our disposal, even in the least favourable catechetical conditions. If the biblical instruction given to the lower primary grade has been good, the children will already know the most important dogmas. Also, biblical catechesis, as well as systematic instruction, provides for the formulation and inculcation of the

¹ J. HOFINGER, S. J., *Saint Francis Xavier Catechist*, in *Lumen Vitae*, III (1953), p. 542.

doctrine of salvation. It would, therefore, be wrong to impose systematic catechesis in the higher primary grade on the pretext that after the " nice stories " of the first years, the time had come to give clear and complete instruction. Certainly, an old style catechism in questions and answers, concentrating the matter to be learnt, facilitates memorization and interrogation. But is that any particular advantage ? Recent catechesis has openly renounced this advantage and its preference is increasingly towards the catechism of exposition. The best known examples of this modern kind are the French and German catechisms. They give, in a lucid style, some sentences to be learnt, even in the guise of questions and answers. But they are placed at the end of the lesson and are its didactic conclusion, not the starting point of the instruction.

3) The true motives of systematic religious instruction are its specific values for religious teaching in the higher primary grade. In short : a thorough systematic instruction in the higher grade gives the children of that age a view of the whole Christian doctrine, a simple one, certainly, but a valuable perception of the fundamental truths, which trains these growing Christians in a conscious and joyful faith. We have great need of this today both in Christian countries and in the missions.

a) *During the first school years* children are incapable of a systematic view of the whole of any subject, whether in religion or any other branch of study. Their psychism bears on concrete individualities. No reasonable teacher will require of them a ' system ' of geography, arithmetic, nor anything else. He must as far as possible adapt his teaching to their conditions of life and needs, and provide them during this period with the materials for the progressive erection of a view of the world. The child will learn to know his milieu, in other words, to survey the world, not to scrutinize it, still less to understand it as a whole.

His mind accumulates in this way an astonishing amount of material and then he gradually feels the need of unifying this world, so full of diverse phenomena. A synthesis emerges progressively : first it is made up of smaller elements which at first sight appear to combine. Especially those elements which are set in a certain period of time, presenting themselves as a ' story , ' are considered as a unity fairly soon and easily. Gradually the unities take on breadth and give a more or less coherent picture of the world. It is obvious that we have to encourage this process, but cannot count upon a premature systematization.

b) Like the other school subjects, religious teaching in the higher primary grade arrives at a time when it is permissible from a didactic point of view, and even recommendable, to perform a certain systematization of previously acquired knowledge. The pupil's maturity is open to a deepening of Christian doctrine. The logical links should now become more obvious ; a certain overall view must be given, and this is the role of systematic catechesis. It follows the plan of the catechism which, by its nature, synthesizes the chief doctrines of Christian religion. The order is not determined, as in sacred history, by the development of the history of salvation, but by the logical relationships of the different dogmas, here presented as a logical unity, even as a doctrinal system.

Systematic catechesis has therefore its own value which, from the educative point of view, confers on it a superiority over the historical/narrative exposition of the first years. It is not a matter of a simple didactic variant, but of important progress. One point seems of great importance to us. The value proper to systematic catechesis can become real in proportion to favourable conditions in the school. We have therefore no motive, in our period of highly developed school education, for giving up the teaching of the catechism ; rather, we are now in a position to get the most out of it. It facilitates a deeper and all-embracing study of Christian doctrine. More than the historical teaching in the lower primary grade, it bears on the substance and structure of the Good News ; it therefore favours catechetical concentration on the central truths of the Faith, or better still, on the central mystery, which summarizes all the others : the mystery of Christ, ¹ then studied more attentively. All this forms a valuable element which we do not wish to neglect.

c) Certainly, Christ and His work already occupy a central place in religious instruction in the lower primary grade. But, in systematic teaching, the pupil must understand in a clearer and more reflective manner how Christ is really the centre of Christian doctrine and life. He must be made capable of considering Christian doctrine more and more as the doctrine of the mystery of Christ, and Christian life as the sharing in this mystery. His progress will now permit him to grasp the links uniting all the Christian mysteries to this fundamental mystery of the Christian revelation.

¹ J. HOFINGER, S. J., " *The Central Theme of Religious Instruction*, " in the *Catholic School Journal*, Jan. 1956 ; *What is the Proper Goal of our Catholic Apostolate*, *ibid.*, Feb. 1956.

In this way, the science of religion and life become increasingly a Christian vision of the world in the true sense of the word. This knowledge is 'Christian,' not only because coming from Christ, but chiefly because it is Christocentric; because Christ has the primacy in all. "It was God's good pleasure to let all completeness dwell in Him, and through Him to win back all things, whether on earth or in heaven" (Col. I, 18-20. See also Ephes. I, 9-10).

Systematic teaching of religion in the primary grade should therefore play an important intellectual part, without slackening its links with Christian life. Systematic does not signify theoretical and foreign to life. A system does not change or eliminate the central idea and the inner structure of the doctrine, but reveals them as clearly as possible, and that is its proper didactic role. Christian doctrine should consequently remain, in systematic instruction, what it is by nature: a doctrine showing us the way to go to God through Christ, the doctrine of the beauty of Christian life, which consists essentially in the participation in Christ's life. Finally, it is not knowledge, but life, which counts.

2) *How Can We Make Systematic Catechesis Efficient?*

We have said that it is in systematic teaching that the first effective general view of the Christian truths takes place. But we must not forget that we still have in the higher primary grade pre-adolescent pupils of 10-14. For systematization to be a real help to them, the plan of the catechism should be simple, clear and easy to memorize. This applies to both the large divisions and the subdivisions of the catechism.

1) A clear and easy division of doctrine, obtained by grouping adequately the fundamental catechetical formulae (the Apostles' Creed, the Sacraments, the Our Father, the Commandments) has certainly many advantages. This method is suitable if the systematic catechesis has not been preceded by a thorough biblical teaching or when there is little time for religious instruction; it is suitable also for out of school instruction of Catholic pupils in secular schools. Under such circumstances, there is a real advantage in linking the necessary religious knowledge to these formulae, and here the teaching of the catechism keeps its former function to a great extent. But conditions are different when the catechism is taught in the modern Catholic school, where there is plenty of opportunity for religious instruction. The children already have a knowledge of the fundamental formulae, even if the religious instruction in the lower grade has followed the plan of the history

of salvation. These formulae have been explained to them and they know them by heart. Wilhelm Pichler has shown in his book 'Religionsbüchlein' how this result can be easily and surely obtained by biblical instruction. In the higher primary grade, these formulae must be recapitulated continually, dwelt upon and the pupils' religious life nourished by them. It is however doubtful whether the catechism has a link with them even by its large divisions.

Consequently, the latest catechisms tend to take a certain liberty with these fundamental catechetical formulae : for instance, the new German catechism. The four large divisions are headed as follows : God and our Redemption — The Church and the Sacraments — Life according to the Commandments of God — Our Last End. Such liberty and even a greater degree of it, can be understood and justified when the catechism is employed in the higher grade. We must however note that the catechism, at least in many countries, forms a part of religious instruction under far less favourable conditions. The bishops therefore prefer a division which facilitate an appropriate regrouping of the traditional formulae. This justifiable desire agrees, we think, with the conditions required by a new catechism.

2) In any case, it is not enough to group and explain the traditional formulae. Everyone recognizes this today. To fulfil its part adequately, the catechism should chiefly demonstrate the central theme of our preaching ; the whole of revelation should be presented as the beatific proclamation of the " unfathomable riches of Christ " (Eph. s. III, 8). The introduction to the catechism will prepare this ; the general divisions will reveal it at first glance ; each lesson will be composed and explained according to this central idea. There is no doubt but that the catechisms of the last 15 years show undeniable progress in this direction. Catechisms have shown the way ; but the new German catechism has given a further forward impulse.¹ It is perhaps the first catechism in which the kerygmatic work of a recent past has been developed. However, all is not yet settled.²

3) The catechism certainly plays a large part in the systematic teaching of religion. It shows the catechist the way. A catechism

¹ J. JUNGSMANN, S. J., *The New German Catechism. A Model Presentation of the Message of Salvation*, in *Lumen Vitae*, X (1955), pp. 573-586.

² Perhaps this is the time to examine in detail the progress accomplished and to study the way to realize further progress. The author will willingly attempt this in forthcoming articles in which he will analyse recent catechisms.

should, however, always be short, containing only ideas, brief explanations. The catechist has to expound these ideas in his teaching. That is why the best catechism still needs a thorough kerygmatic training as well as a good commentary on the text ; without this commentary the best catechism remains unproductive capital for many catechists. The commentary must expound the kerygmatic aspect of the catechism and give the necessary pedagogic directives. That is why the catechists who have worked long in Germany at the new catechism and know its kerygmatic value have realized the need for a good kerygmatic commentary and a special course of training for catechists. The result has been a splendid course of training given at Munich ¹ from the 16-18 June last.

4) Finally, the thorough kerygmatic explanation of the catechism will influence the method. The method is never an end in itself ; it serves the message to be transmitted and the aim of the teaching. A more kerygmatic instruction will take particular care to attain that " deeper understanding " (or synthesis) which recent authors place in formal stages after the explanation. It is remarkable that, under the influence of modern tendencies, the primitive ' synthesis ' has become more and more a development in depth ² which studies each of the Christian truths in function of the whole of revelation and seeks to procure a more perfect understanding of our life in Christ. For instance, when speaking of the resurrection of Christ, the catechist will show its relation to our own and will also allude to the hidden divine life which we received at our baptismal resurrection. Also, in the lesson on the first coming of Christ, he will not fail to draw attention to the second coming at the end of time, even if the catechism does not.

To conclude : formerly the teaching of the catechism served mainly to communicate quickly and easily the necessary religious knowledge. On the other hand, the role of the catechism in the modern Catholic primary school consists in analysing the religious knowledge already acquired and deepening it in order to provide a more complete understanding of the mystery of Christ and a more reflective participation in His life. Account must be taken of this new role and its historical foundation, both in the composition of a new catechism and in teaching it.

¹ See H. FISCHER, *Einführung in den neuen Katechismus*, Freiburg, Herder ; *Handbuch zum katholischen Katechismus* by the chief collaborators in the composition of the new catechism, 3 vols, Freiburg, Herder. See German bibliography in this issue of *Lumen Vitae*.

² J. JUNGMAN, *Catéchèse*, Brussels, Éd. *Lumen Vitae*, 1955, p. 123.

The Psychology of the Spiritually Under-privileged Child Attending Public School

by Sister MARY of St. Anthony Daniel ¹

Helper of the Holy Souls.

Just as modern medicine and education make provisions for the exceptional child in an unprecedented manner, so the Church must make special provision in her system of education for the spiritually under-privileged child, deprived through no fault of his own, of the benefits of full time Catholic education. ²

Our Holy Father, Pope Pius XII, with his characteristically clear-sighted view of spiritual conditions, has not only recognized the problem confronting the teacher of religion, but in his role as Supreme Shepherd has also offered the solution. In an address to participants in the International Catechetical Congress at Rome, he said :

The teacher is actually obliged by his office not only to explain all the essentials of Faith but also *to accommodate them even to the level of those who are slow to understand or are lacking in educational background. He should accordingly apply himself intently to the study of psychology to determine accurately their intellectual ability* (italics in text quoted) and moreover, *he ought to give serious attention to their needs in order to meet them* ³ (italics mine).

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² Cf. Confraternity of Christian Doctrine, *Mid-Century Survey Confraternity of Christian Doctrine in the United States of America*, Paterson, 1951, p. V.

³ *Pope Pius XII to Teachers of Religion*, Address to Participants in the International Catechetical Congress at Rome, October 14, 1950, ed. Confraternity Publications, Paterson, 1951, p. 10.

In order to carry out the directives of the Holy Father and the program of the Confraternity of Christian Doctrine (which is officially charged with the religious education of all those not attending Catholic schools), it is necessary not only to understand the child of a given age level, but the public school child of that level. Just as the physically handicapped or mentally different child is unlike the normal child, so the public school child has special characteristics which mark him as the spiritually exceptional child.

A look at a Release Time Class will illustrate the point. At first sight these children hardly seem to belong to the great family of the Church — they have been on a spiritual “starvation diet” for so long. As a person gazes intently, he realizes that they do have a family resemblance to the parochial school children. They are marked with the imprint of Baptism; so they, too, are God’s children! One might say that organically they are spiritually sound, but, oh, so undernourished and weak. What a contrast between their spiritual opportunities and those of God’s other children enjoying full time Catholic education. It is my purpose to share with teachers of religion a study of these spiritually underprivileged children in order that their special needs may be more fully understood and provided for.

“The growth and development of the child depend at any time in his life upon two factors: *what he has inherited and what he has acquired*. Therefore the principal factors influencing these processes are heredity and environment.”¹ A study of the spiritual heredity and environment of the public school child will help the teacher to understand his special problems in order to train, guide and direct him more intelligently.

The pupil of the public school is often, though not always, the offspring of parents who have received an inadequate religious education. They might be called persons of stunted spiritual growth. In many cases, such persons have received a minimum of instruction preparatory to reception of the sacraments of Penance, First Holy Communion and Confirmation. Sometimes no further instruction was offered; more frequently it was offered but refused. As a result “these people have an adult understanding of social, economic and literary topics, and a child’s comprehension of religion. This will be a great handicap to religious thinking; it will be a still greater handicap to life, since that life will be without

¹ William A. KELLY and Margaret Reuther KELLY, *Introductory Child Psychology*, Milwaukee, 1938, p. 18.

adequate religious principles." ¹ Will such parents be able to pass on to their children the basic religious truths?

Father Roll, National Director of the Archconfraternity of Christian Mothers observed that some sixty-five per cent of children entering first grade cannot make the Sign of the Cross. Most are unable to say the "Our Father" or "Hail Mary." "These are indications that too many homes are not what they are supposed to be. The same youngsters know the songs on the 'hit parade.' Little ones I have quizzed know more about Godfrey than about God. To children under six, Hopalong Cassidy is a greater hero than the Saviour of the world," ² continues Father Roll.

The inadequate quarters in which religion classes are sometimes conducted tend to minimize in the minds of the children, the necessity and attractiveness of the Faith. In certain areas in which the local public school offers every modern convenience conducive to learning — bright, airy, cheerful classrooms, up-to-date equipment, costly visual and audio-visual aids, the religion center presents a painful contrast — one large hall equipped with uncomfortable benches crowded closely together, classes separated from each other only by a bit of vacant floor space, no visual aids, not even a blackboard. In such an atmosphere it would be quasi miraculous for a teacher to maintain good discipline and enthusiastic learning.

Another factor to be considered is the hour of the day at which religion classes are held. Morrison has affirmed that the teacher who does not feel physically exhausted at the end of a day in the classroom has good grounds to doubt that he has done his full duty. "Effective teaching," he declared, "requires exertion." ³ Religion classes are often held very close to or at the end of the school day. If the teacher is exhausted is she at her best? The children, too, may be near exhaustion, at least as far as the possibilities for learning are concerned. In some of the public schools the interest clubs are held during the Release Time, so that the children are making really great sacrifices to acquire the meagre religious education they receive. If classes are held after school hours or on Saturdays or Sundays, pupils may be giving up recreation to attend instruction classes.

¹ Confraternity of Christian Doctrine, *Manual of the Parish Confraternity of Christian Doctrine*, Paterson, 9th ed. 1953, p. 94.

² *Catholic News*, news article, Dec. 31, 1954 (clipping).

³ H. C. MORRISON, *Practice of Teaching in the Secondary Schools*, rev. ed. Chicago, 1931, p. 138.

A teacher of religion conducted an informal survey, in an endeavour to discover through conversation with the children, their attitude towards attendance at religion classes. Most of the boys and girls questioned pointed out the difference in discipline. There is very little discipline in the public schools ; in the very progressive schools sometimes none at all. These same children who have been subjected to scarcely any restraint arrive at the religion center. Here a stern rule of discipline often confronts them. Perfect silence is expected in the corridors, to say nothing of the classroom. Little wonder that the youngsters are completely disorientated. Of course, discipline is necessary. But parochial school discipline does not work in Confraternity classes. Since they have not had the training of the will and the exercise of self-control which is such an important part of the training given in the Catholic schools, these children are not ready to accept this strict, but wholesome, discipline. Therefore, directed self-discipline, not the regimentary type, must be used. The latter may be the easier method but instead of drawing the children to Christ, it will develop a distaste for the religion center — and the Church it represents. If, on the contrary, the teacher and pupils draw up a set of classroom rules and regulations there will be a greater willingness to comply with a self-imposed than with a stern and strict discipline imposed.¹

It is therefore evident that the public school child has special needs. To meet these, the Confraternity of Christian Doctrine has developed a set of three teachers' manuals entitled : " A Confraternity School Year Religion Course, " Manual I for Grades 1 and 2 ; Manual II for Grades 3, 4, 5 ; Manual III for Grades 6, 7, 8.² These syllabi take into consideration the special needs and possibilities of achievement of the public school child in the field of religious education. Concretely this means that they make provision for late registration and irregular attendance. To cope with these problems, repetition of the subject matter is necessarily unavoidable ; but there is maintained variety in presentation, so that the children may receive fuller and richer knowledge and appreciation of the truth instead of being wearied with constant, unvaried repetition of what they have already learnt. The Course is flexible and must be adapted to local conditions, to the physically handicapped, to the mentally different, whether slow, defective or intellec-

¹ Sister M. ROSALIA, *Teaching Confraternity Classes*, St. Paul, 1950, passim.

² Sister M. ROSALIA, *A Confraternity School Year Religion Course*, Manuals I, II, III, Paterson, 1953, passim.

tually gifted ; to groups holding three class sessions per week and to those having but one class a week.

The use of such a syllabus does much to save the teacher from discouragement when the public school class does not measure up to the standards set for the religion class she teaches daily in the parochial school. The public school child must not be compared with the child attending parochial school. He cannot be expected to have the knowledge of the Faith that is required by the Catholic School syllabus. It would be unfair to expect him to acquire in one hour what other children acquire in twenty-five !

In many cases, the religion teacher will be the only personal contact these boys and girls have with the Church. Therefore, she must show them the Heart of Christ.

The spiritually under-privileged children of the public schools have the greatest need of sympathetic understanding and *Love*. Don Bosco, one of the greatest educators of modern times, gave this advice to his Religious : " Make yourselves loved if you want to be obeyed. Win the confidence of your pupils. Without confidence there is no education. " ¹

Naturally, the teacher will have a greater liking for her class in the parochial school, whom she knows so much better, who realize so much more fully the ideal she is striving to reproduce in them. It is only by sharing the love of Our Heavenly Mother for Her spiritually under-privileged children that the teacher will love equally and indeed, in a very special way every child in the religion class. They must feel this strong but tender affection ; and children are very quick to sense when they are really loved.

A knowledge of the individual pupil, his family and social background, his interests, aspirations and ideals, is necessary in order to understand him. How may this be acquired ? If relations with the school are good, contact with the teachers will sometimes be the source of this information ; individual catechist-pupil conferences are very helpful, too. Perhaps the most effective means of understanding the child is home visitation. In parishes where the Confraternity of Christian Doctrine is organized, trained home visitors, very often lay people, engage in this apostolate and relay information to the teacher. Frequently the enigma of classroom conduct is solved by a view of the home environment ! In addition to this, the visit to the home sometimes plays an important role in reconciling parents to the Church. To the pupils home visitation is a

¹ Quoted in a lecture by Sister Berenice, Catholic University, 1953.

manifestation of the maternal solicitude Holy Mother Church has for each one of her children : The priest, the religion teacher are interested in the individual, his state of health, and inquire about him when he is absent or ill.

The religion teacher must be generous with praise. The public school child is obtaining his religious education in the midst of real difficulties. Well-earned praise has a stimulating effect. It has an almost miraculous charm in bringing forth the best results both in behaviour and in learning.

Whatever qualities a religion teacher may lack, there is one virtue which must be characteristic : faith. First of all, there must be faith in the grace of God, and then faith in these boys and girls, in spite of their faults and failings. The grace of God can accomplish what no teacher ever can. The Heavenly Father who has given these youngsters life, the Holy Ghost who has come to dwell in them as in His temples at Baptism, Our Blessed Lord who comes to them in Holy Communion will certainly grant them the graces needed to live as children of God. The Blessed Mother, too, will enfold them in Her protecting arms, for a mother always loves in a very special way an exceptional child.

If the teacher of religion looks on her public school class with the eyes of faith, she will see in them the likeness of Christ. In some cases it may be a blurred or marred image to be brightened and restored to its pristine beauty by her loving care. She will realize what a glorious apostolate is hers, dedicated to these little children who resemble the Christ-Child in a very particular way. The Church is obliged to repeat to them as they knock at the doors of the already over-crowded parochial school, the words heard long ago in the streets of Bethlehem : " There is no room. " But She may add : " Even though there is no room for you in our full time program of Catholic education we have made provision for you. We are equipped to care for your special needs ; we understand your difficulties and deficiencies. We love you. Our teachers are ready and eager to receive you. Come ! "

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INTERNATIONAL SURVEY

News and Bibliography

I. NEWS

INTERNATIONAL ORGANIZATIONS

« Lumen Vitae » International Centre.

The International Summer-session at Antwerp : « Catechesis for our Time. » — From the 1st to the 12th August, more than four hundred religious teachers representing thirty-two nations took part in the International Meeting arranged at Antwerp by 'Lumen Vitae.' The object of the meeting was a double one :

1. To discuss the current religious renewal since the Munich movement has broken away from the too abstract and rationalizing trend of religious teaching, and at the same time to find a catechesis for our time.

2. To bring teachers and catechists of different countries together in order to exchange experiences and opinions.

Thanks to the strong position of 'Lumen Vitae' in the five continents, it was possible to gather together authorized representatives of the catechetical movement in various countries. A system of simultaneous translations during the talks and the forming of discussion groups according to languages, reduced the linguistic troubles of such meetings to a minimum.

The first week was devoted to studying the aim, contents and broad lines of religious formation. The fundamental idea lies in the statement that the aim of religious formation is the development of faith, the call and gift of God, Who calls for the acquiescence of the mind and the engagement of the whole person. Professor F. X. Arnold of Tübingen (Germany) and the Abbé Poelman (Belgium) had the task of developing this fundamental theme. Religious formation thus conceived must therefore tend not only to the intellectual assent of the hearer to the revealed deposit of faith, but also to the act by which the individual responds to God's call. Catechesis is to be presented as the history of salvation ; it will consist in rendering this history in its supratemporality and its actuality, the mystery of the God Who saves us, into which the catechumen and the baptized have entered. Care will be taken not to treat the history of salvation as simply a means of illustrating abstract doctrine ; but it will be presented as a living reality whose doctrinal

content is proposed to us by the catechism. This was the subject of the addresses by Fr. van Caster (Belgium) and Fr. Croce (Austria).

The broad lines of this religious formation are the Bible (history of salvation), the liturgy (re-presentation of salvation), doctrinal teaching (message of salvation), as well as the Christian life itself (the witness of believers).

In a remarkable speech, Fr. K. Tilmann (Germany) showed that the Bible should be the source of catechetical teaching : the catechism, he said, should be organically constituted in function of the history of salvation and the text should, in its form, remain close to the biblical text. Fr. Bourgault (Canada) and the Abbé Charles Moeller (Belgium) both showed how the Bible could play a major part in the religious culture and life of adolescents or adults, provided that the great themes are pointed out without archaïzing ' biblicism. ' The Liturgy evokes the history of salvation and associates the Christian with it. Fr. Stenzel (Germany) pointed out that it is not by chance that the catechetical, liturgical and biblical renewals have developed simultaneously and on parallel lines. If the liturgy is not a catechesis in the exact meaning of the word, it is a catechesis in practice : a doctrinal concentration, life, action, re-presentation of salvation. Fr. James D. Crichton (England) proved that the liturgy forms an essential element in religious formation and pointed out the role of action and singing in this formation. These talks on the liturgy provided matter for animated group discussions as to the respective parts played by the school and the parish in liturgical education, the problem of a living liturgy and the share of the faithful in it. The organizers of the " *Lumen Vitae* " meeting were anxious to emphasize the importance which Christian life itself, the personal and communal testimony of Christians, has in the development and propagation of the Faith, thus avoiding a too narrowly bookish, notional and intellectual, view of religious formation. Neither spiritual passivity, nor activity, nor religious propaganda, this testimony, if it is to be worthwhile, efficacious and authentic, presupposes a community of life with those to whom it is brought, a personal religious experience and an engagement of the witness in a work of propagation of the Faith or of promotion of social justice and charity. To train Christian " witnesses, " Mgr Bruno de Solages said that it is necessary " to put being before appearances, life before words, the interior before the exterior, appeal before mechanism. " It is also necessary that teachers — personally and through the community to which they belong — bear witness to the evangelical values and that in a manner suited to the requirements of the time and the needs of those taught.

The foundations of religious formation having thus been defined, the second week of the meeting was necessarily given over to the problems of methodology. By ' methodology, ' the promoters did not mean easy recipes, but the essential elements which should inspire all those who are engaged in the propagation of the faith. Religious formation is intended for beings of flesh and blood, with their own psychology, living in their own milieux (Professor Nosengo, Italy). Besides, its proper aim — " education of the eye of Faith and the ear of Faith, " as Mgr Garrone said — calls for an original

method. A day devoted to religious psychology introduced the methodological cycle and greatly influenced the final conclusions. Essential elements were contributed to the debate by the speakers, dealing with religious psychology. Catechesis must be progressive, but from the beginning must provide the essential part of the mystery of Christ. This problem of progression produced the most fruitful discussion, under the leadership of Br. Vincent Ayel (France), both from the point of view of a revision of syllabuses and of the teaching of the catechism properly so-called. Canon Dondeyne's talk on the leading currents of contemporary thought emphasized with greater force the need for a personal and profound religious formation of the baptized. He also spoke of the true dimensions of the necessary religious culture, the content of which was expounded by M. L. Johanneson (Sweden), Fr. Faure (France) and Fr. de le Court (Belgium), who all stressed the close links which should exist between secular learning and religious formation. Among educators, the problem of the school held the attention of the audience (Fr. Bless, Holland) and that of the family, here studied as a religious educative medium (Fr. Ranwez, Belgium). Another day was devoted to missionary catechesis and Sister Marie-André du Sacré-Cœur of the White Sisters spoke of "Steppingstones and obstacles in cultures," Fr. Joh. Beckmann, S. M. B., of "Presentday work and orientations," and Fr. Antoine of the White Fathers of catechetical formation in native Africa. The essence of these pregnant talks will be found in the conclusions of the meeting.

From these discussions at Antwerp several lessons emerge, some of which are to be found in the official conclusions. No doubt, the presence of an imposing majority of religion teachers, heads of schools, diocesan inspectors and catechists logically resulted in discussions mainly concerned with religious formation in schools, and, as we have said, with the connection between secular and religious formation (see conclusion 13). But it would be a mistake to imagine that those present were concerned solely with school children.

It must therefore be noted that the discussions about the family were mainly concerned with the formation of the parents themselves and the speakers were anxious to show that the home is a community which has its own style of life, a rhythm of religious life in which all its members share. It is not by chance that so many religious and priests took advantage of the meeting to gather information as to Home Groups, experiments in family paralogy, etc.

On the other hand, if relatively little was said of the role of the parish in religious formation, the problem was nonetheless dealt with from the angle of catechetical experiences in the home and especially of the catechumenate for adults. It is significant that two evening discussion groups, presided over by the Abbé Cellier from Lyons, were attended by more than a hundred. Details of organized catechumenates were given by the Dames de Béthanie from Holland, by the Religious of the Cenacle (Paris), the Little Sisters of the Assumption, the lay Responsables from Antwerp, etc. In this way the whole problem of adult religious formation, the role of the laity in the edu-

cation of the faithful by and in life, welcome and charity in the parishes, the foundations of an authentic Christian education were discussed.

The Antwerp meeting, of which the addresses will appear in numbers 4-1956 and 1-1957 of this review, demonstrated the desire of religion teachers in every country to exchange views and to combine in achieving a catechesis more suited to our times. It is a very important sign for the future in a period in which, according to Pius XII, himself, apostles must guard against " working alone, being too detached from one another. "

Religious authorities have shown great interest in discussions such as this at Antwerp : there was a letter from Cardinal Ciriaci, Prefect of the Sacred Congregation of the Council, prelates attended the meeting, and the final session was honoured by the presence of His Eminence Cardinal van Roey, Archbishop of Malines. Religious formation, the work of the Church, can only be carried out in an atmosphere of confidence and Christian fidelity. This was another of the valuable lessons of the Antwerp meeting.

Jules GÉRARD-LIBOIS, *Brussels.*

General Conclusions of the Session.

I.

1. Faith is an assent of the intellect, but also a commitment of the whole man. The catechist and religious educator will therefore have in mind not only their hearers' intellectual assent to the revealed deposit, faithfully transmitted, but also the act of personal response to the call from God. He will remember at all times that faith is a gift of God in Jesus-Christ. We attain to it and we live by it through sharing in the faith of the Church.

2. Catechetics will be presented as the history of our salvation. The catechist will be careful not to reduce the history of our redemption to a single — historical — dimension. Catechesis will consist in rendering the history of salvation in its supra-temporal and ever-present reality, the mystery of God who saves us, into which the catechumen and baptized person have themselves penetrated.

We shall avoid having recourse to the history of our salvation merely to illustrate an abstract teaching ; we shall present it as a living reality, whose doctrinal content is conveyed to us through the catechism.

3. The Liturgy is primarily a privileged action, in which God is praised and men share in the mystery of Christ's death and resurrection. Through its symbols and gestures, it has also great pedagogical value.

4. The basic procedure of religious pedagogy will consist in placing the signs which God has given in the full light of Christ, and in bringing out their meaning through the teachings of the Church.

II.

5. The faith which animates the whole person through Baptism, is destined to grow by becoming ever more interiorized. It brings us into ever greater intimacy with God, and reveals to us, at the same time, the greatness of His love for us.

6. The Christian teacher's first endeavour will consist in opening up the senses : educating the eye of faith to discern God's plan and to grasp the details within the whole ; educating the ear of faith to discern readily and surely the authentic echoes of the faith. His next endeavour will be to draw his pupils into the Church's current of faith, for the Church returns unceasingly to Her sources, to draw from them the old that is ever new and to set off again with new eagerness towards Her end.

7. Progression is necessary in catechetics, not only because of the psychology of the person baptized, but also because of the aim and content of catechetics. We shall be careful to convey, from the outset, the essential elements of the mystery of Christ. Later we shall return to these same elements, and go more deeply into fresh aspects, in order that, in the words of St. Paul, " the riches of Christ may be preached. "

III.

8. Religious education calls for a personal witness and a community witness. This witness consists in showing how the Christ-life can leaven all the actions of our daily existence.

9. To form " witnesses, " we must " give priority to being rather than to appearing, to living rather than to speaking, to what is interior rather than to what is external, to the personal call rather than to the mechanical reaction. "

10. The family, to bear witness, will ensure what is required for such witness : a Christian atmosphere ; it will enable the children to share progressively in their parents' religious life ; it will make use of the normal means at its disposal : conversation, reading, prayers, para-liturgies. In the words of the Sovereign Pontiff, " the children's first catechists, " are " the parents themselves, to whom Our Lord has entrusted the noble and beautiful responsibility of awakening these young souls and of ensuring their religious education. "

11. " Pastors, " according to the directives given by the Holy Father, " must regard as one of their important duties the preparation of Catholic parents for their role as educators and catechists. "

12. The parish constitutes, under the guidance of its pastor, a community of faith, worship, charity and of radiating missionary action. Catechists must be able to rely on its witness, as a community.

13. The Catholic school must afford a privileged environment for religious education ; in accordance with the principles enunciated in the Encyclical

on the Education of Youth, it will also provide a general formation of Christian inspiration, especially in the literary and historical fields. The organization of the lessons, the spirit animating them, the criteria employed, and the methods which bring the lessons to life and make them accessible for the pupils, will all be "informed" by religious thought.

IV.

14. Better knowledge of the psychological BACKGROUND would help us, in teaching, to avoid more surely anything that might lead to forms of religious assent based too exclusively on psychic needs ; it would help us also to facilitate genuine response to moral and religious values.

15. Contact with clinical psychology would keep the Christian educator alive to the needs of the *individual*, to the singularity of every religious conflict and development. The wish is expressed that educational reviews should devote more space to useful work on clinical psychology, showing how religious beliefs and behaviour take their place within normal psychic development or deteriorate through pathological deviations which radically corrupt their significance.

V.

16. From all that has gone before, it follows that the method employed must be resolutely directed towards the awakening and the education of faith, that it must concentrate primarily on its content : the mystery of God's saving action ; that it must proceed progressively and be addressed to the whole person of the baptized Christian.

VI.

17. The Christian future of Africa, as also of the East, is being decided *now*. And so we must all — priests, brothers, nuns, lay people — spend ourselves, without counting the cost, for the intellectual, social and spiritual uplift of these peoples, keeping always uppermost in our minds the urgency of spreading God's Kingdom in these spiritually-underdeveloped countries. This calls for more effective catechetical teaching and for the creation of those organisms which are essential for the life of an adult Christian community.

VII.

This Session has been inspired by the Holy Father's wish that apostles should avoid working "in too great isolation, with too little contact and unity among themselves ;" those who took part — prelates, priests, brothers, nuns, lay people, from 32 countries — have found here a possibility of com-

paring their experiences in a very simple way, of exchanging information, and of concerting their efforts in view of a catechesis that will be better adapted to the needs of our time, in accordance with the guiding principles and the wishes expressed by the Holy Father.

« *Lumen Vitae* » Associated Centre at Rio de Janeiro.

The Activities of the Catechetical Centre for Catholic Documentation¹. — The Centre is continuing its work for an enlightened and intensive catechesis.

1. *Courses in Catechesis*. — With the help of the Faculty Santa Ursula, the Catechetical Centre organized in 1956, besides the courses for catechists for primary and parochial schools, which were already taking place each Saturday from 1.30 to 5 p. m., and whose syllabuses had been revised in order to gain the elementary Catechist's diploma in one year, a course in Higher Catechesis which prepares catechists for secondary teaching and the training of catechists. These courses are intended for those who already have sufficient secular culture and comprise 4 years of study at the rate of 8 hours a week and one hour of French. The practical exercises required of the pupils ensure the catechetical instruction of a group of children of a "Favela" and various secondary courses.

About fifteen students are at present attending the courses. This is a small number, but, given the standard required, it is sufficient for the first year. The studies are organized in such a way that they can be begun at any time and there is only one examination a year, before the official examinations, so as not to clash with them.

The Catechetical Centre is now studying the possibility of combining with the Higher Course for nuns, a course in catechesis which, without excessive overloading, would ensure at its conclusion a catechetical formation and would allow of a catechist's diploma being awarded.

2. *Radiation in the Country*. — An interesting part of its activities is the diffusion of its action in the interior of Brazil. Almost everywhere other Catechetical Centres are being formed with the full consent of the hierarchy; others have organized courses in catechesis and adopted the Centre's syllabus, and collaborate with it, either by obtaining the schemas of the courses given by the Centre at Rio de Janeiro, or by asking its advice.

In this way, since the catechetical exhibition of the 36th International Eucharistic Congress, courses have been created at Ribeirão-Preto (Estado de São Paulo) which group more than 80 official primary teachers; at Joao Pessoa (Paraíba), which are attended by forty nuns learning to become catechists; at Maceio, at Niteroi, which also train teachers who are already

¹ Address: Conferencia dos Religiosos do Brasil, Departamento de Catecismo, Farani, 75, Rio de Janeiro, Brazil.

in posts ; at Jacarepaguá, the course, closely connected with the Centre at Rio de Janeiro, is especially for parochial catechists.

Two Catechetical centres are in process of formation : one at Petropolis (Estado do Rio) the other at Belo Horizonte (Minas Gerais).

At São Paulo, a new centre is about to be founded on the occasion of the 2nd congress of Religious which will include in its programme a catechetical session from the 16th to the 21st July next.

All this work in favour of catechesis is extremely consoling. It once more proves the action of the Holy Spirit in the Church, giving His response to urgent needs.

The Centre is also connected with various seminaries and other catechetical groups, organized for several years, thanks to the devotion of the Catholic Action in some dioceses, notably in Porto Alegre. The seminary São LEOPOLDO (Rio Grande do Sul) organizes a very interesting training for lay catechists and publishes as a supplement to its bulletin " O seminário " a well-edited catechetical leaflet.

* 3. *Publications.* — In the matter of publications, the Centre has produced a booklet to help in the training of the consciences of children and adolescents : " Minhas confissões. " This publication corresponded to their needs to such an extent that a 2nd edition is under way, the first having been rapidly sold out. By reason of the demand, another edition for girls is envisaged.

The Centre publishes a succession of articles on the Didactics of the Catechism thanks to the kindness of the reviews : *Revue Catéchétique*, *Revue de la Conférence des Religieux*, *In Altum*, which allows close collaboration. These same courses are sent separately to the catechetical centres or to individuals who ask for them.

The Library Section has been increased. The Centre has finished the catalogue of catechetical material which it intends to place at the disposal of those interested. It possesses, among others, the " Fugel " collection, German biblical pictures.

The catechetical exhibition organized for the International Eucharistic Congress at Rio de Janeiro is now in the diocese of Niteroi in response to the demand of its bishop and will be there permanently.

The Centre is in contact with international catechetical centres in order to keep in touch with the progress of catechesis in various countries and in this way to provide its correspondents with better documentation. It is also the intermediary for South America, for the review " *Lumen Vitae* ", and distributes in Brazil numerous foreign catechetical and pedagogic magazines.

4. *Catechetical Session at São Paulo* (16-21 July 1956). — On the occasion of the 2nd National Congress of Religious in Brazil, the Department of Catechism organized, in full agreement with the hierarchy and encouraged by Dom Alberto, archbishop of Manaus and president of the National Commission of the Catechism, a catechetical session especially for teaching nuns.

The aim of the session was mainly to awaken minds to the importance

of the catechism and to show the need for a triple spiritual, doctrinal and pedagogic formation in order to teach the catechism correctly and fruitfully. Two conferences each day, from the 16th to the 21st July 1956, were attended by more than 700 nuns, who followed the session with much interest and took part in the discussions with animation.

The subjects dealt with were :

- The mind of the Church on the teaching of the catechism
- The vocation of the catechist
- The need for catechists, the urgency of their recruiting and training
- The Organization of the catechism classes
- Catechism and the Bible
- Catechism and the Liturgy
- Methods
- Primacy of Doctrine.

Two practical courses were given for primary and secondary grades.

The meeting revealed that it was necessary to make a very great effort of doctrinal and pedagogical formation among the religious, and roused the desire, enthusiastic among some of those present, to bring their teaching more up to date. The best proof of this interest was the resolution taken unanimously to ask the Department for Catechism of the Conference of Religious in Brazil to study according to these new norms a project of catechetical formation for the 3 years of normal courses for future primary teachers. In Brazil the law allows for catechism to be taught during the horaria of the primary classes, but most of the teachers, even Catholics, refuse to give the lessons from a feeling that they are not sufficiently prepared for them. The advantage can be seen of ensuring the catechetical training of these pupil-teachers, full of good will, having enough respect for the Word of God not to want to provide it without adequate preparation.

This scheme demands not only the establishment of a syllabus, but also of the corresponding manuals. The question is a delicate one and requires thorough study in agreement with the hierarchy.

The meeting also showed the importance of a serious and devotional study of the bible, following the directives of the Church, and demonstrated the need for the collaboration of the parents and the parishes with the catechism classes.

Since this meeting, many visits are paid to the Centre of Documentation by religious of both sexes coming to consult or to ask for information. An awakening and a desire for renewal is felt. The Holy Spirit has not breathed in vain.

MOTHER Jeanne du Sacré Cœur,
Rio de Janeiro.

First International Congress of the Liturgical Pastorate.

Assisi — Rome (18-22 Sept. 1956). — This congress, which will be a landmark in the history of the liturgical movement, was attended by 1,500 prelates, priests, religious and laymen. It was arranged by four institutions : the Centre de Pastorale Liturgique de Paris (R. P. Pierre-Marie Gy, O. P.), the Liturgisches Institut of Trèves (Dr. Johannes Wagner), the Centro di Azione liturgica of Italy (S. Exc. Mgr Carlo Rossi), the Centro di Liturgia pastorale of Lugano (Don Luigi Agostini). The committee was presided over by His Eminence Cardinal Gaetano Cicognani, Prefect of the Sacred Congregation of Rites.

The subject of the Congress was " The Renewal of the Liturgy and the Care of Souls, under the Pontificate of Pope Pius XII. "

Each day a pontifical mass, celebrated in the Upper Basilica of St. Francis, brought together the congressists in an active and fervent participation. The bread of the word was broken for them afterwards in the magnificent hall of the " Pro civitate christiana, " the attractive work of Don Giovanni Rossi. In both places — in the ancient sanctuary dedicated to the Poverello and in the conference hall, equipped for the simultaneous reception of five languages, the same work was being carried on : the growth of the Body of Christ, the building of the City of God.

His Eminence Cardinal Cicognani pronounced the opening address. He spoke of the Renewal of the Pastoral Liturgy under the reigning Pontiff, dwelling on the encyclical " Mediator Dei, " which Dom Bernard Capelle was to comment upon the next day, and connect it with the encyclical " Mystici Corporis. "

The proceedings of the Congress will be published. Rather than give a summary of all the speeches,¹ we will merely retain certain view points or facts which are in line with the objectives of *Lumen Vitae*.

¹ The speeches were given in the following order : Cardinal CICOGNANI, *Pope Pius XII and the Renewal of Pastoral Liturgy*. — Rev. Joseph A. JUNGMAHN, S. J., *The Care of Souls as the Key of the History of Liturgy*. — Dom Bernard CAPELLE, O. S. B., *The Pastoral Theology of the Encyclicals ' Mystici Corporis ' and ' Mediator Dei. '* — Cardinal GERLIER, *The New Bi-lingual Rituals and their Impact on the Care of Souls*. — Dr. J. WAGNER, *Liturgical Art and the Care of Souls*. — Rev. A. BEA, S. J., *The Pastoral Significance of the Word of God in the Liturgy*. — His Lordship W. VAN BEKKUM, *The Liturgical Renewal in the Service of the Missions*. — Dom Olivier ROUSSEAU, O. S. B., *The Relation of Liturgy and Care of Souls in the Oriental Rites*. — His Grace Archbp. GARRONE, *The Pastoral Importance of the Apostolical Constitution " Christus Dominus. "* — Rev. Ferdinando ANTONELLI, O. F. M., *The " Ordo Hebdomadae Sanctae Instauratus : " Significance, Execution and Prospects*. — His Grace Archbp. Edwin V. O'HARA and His Lordship Otto SPÜLBECK, *Reports of " Ordo Hebdomadae Sanctae Instauratus. "* — His Lordship Abbot STOHR, *The Encyclical " Musicae Sacrae disciplina " and its Significance for the Care of Souls*. — Cardinal LERCARO, *Simplification of Rubrics and Breviary Reform*.

1. *The Pastorate, the Soul of the Development of the Liturgy.* —

As at the beginning of a musical stave the key indicates the intonation, the first speech, that of Fr. Joseph A. Jungmann, S. J., gave the tone for all the others. *The Care of Souls, Key of Liturgical History*, was the subject dealt with by the eminent professor of the Theological Faculty of Innsbruck.

In the history of the liturgy we should not pause too long at the exterior factors which have influenced its evolution ; let us rather apply ourselves to recognizing the three *pastoral intentions* of the Church which, with its constant desire to render glory to God, are, so to speak, the soul of liturgical development.

1. *In all times, the liturgy has wished to help Christians to understand that they form a community and to initiate them to communal action.* — The first task is to assemble the faithful. The place — a private house, or later, a cultural building — is basically of secondary importance. The essential is to achieve “ the living temple, ” that community, not of dumb spectators, but of participants. In the primitive Church, the people were invited to associate themselves by an “ Amen, ” a kind of collective signature, affixed to the celebrant’s prayers. The Church has always desired that the people should remain in close communion with the liturgical action. When she spread in the Grecian world, she adopted the Greek language, understood by all. This same care for suitability in view of active participation was the reason for the passing on to the Latin liturgy when in Rome, in the third century, the Latin community became preponderant. There is nothing strange in the Church’s attachment to Latin which, during a millennium, remained the tongue of educated people. The position has changed ; the Church is aware of it : she has caused bilingual rituals to be prepared (parallel texts in Latin and the vernacular) and authorizes the use of new languages for lessons, litanies, etc.

2. *In all times the Liturgy has wished to educate the Faithful to a Consciousness of their Christianity.* The pagan cannot enter the intimacy of the Church in the space of a day ; it is in stages that the catechumen arrives at the sacrament of regeneration and the Eucharist.

In the same way that she initiates into a conscious sacramental practice, the Church intends by her liturgy to strengthen the believer’s adhesion to the “ Good News ” of salvation. The liturgical prayers form a catechism of the motives for Christian joy.

The liturgy sets continually before the eyes of the believer the great facts of the history of salvation : the Son of God is made Man, He dies and rises again for us ; He is our mediator before the Father ; thanks to the sacraments, we live in Him. The appeal to Christ the Mediator at the end of the prayers, the reading of the Bible aloud from the pulpit, the reminder of the decisive events in the history of salvation, the celebration of the liturgical year with the Easter feasts as its peak, and Sunday as the weekly evocation of this same paschal mystery : all these riches of the liturgy have, throughout the centuries, taken the place of methodical catechesis.

At the Last Supper, the Saviour told His Apostles to " Do this in *remembrance of Me*. " The Church has made use of all the resources of her liturgy to help the participants to become increasingly aware that the mysteries are accomplished " in remembrance of the Lord, " our unique Mediator with the Father.

3. *In all times, the Liturgy has wished to train Believers in authentically Christian prayer.* — Prayer of praise and gratitude, above all. This is the meaning of the *Sanctus*, chanted by all the people, of the *Alleluia* and the verses taken from the psalms. The Church also teaches us to ask correctly : she invites us to pray in silence and then to unite all our intentions : she makes us address the friends of God, but never allows us to lose sight of the One Mediator ; she makes us pray turned towards the East, towards the rising sun, the image of Christ. Sunday mass, the celebration of the Eucharist, will always remain the school of true thanksgiving and of supplication by, with and in Christ. United round the altar to proclaim the wonders of God, Christians have there a foretaste of the joys of Heaven.

In the monastic or collegial church, a kind of wall of fog — only pierced by the chants — was erected between the priest and the people. The rules have lost their suppleness. Perhaps this rigidity has defended the liturgy against deforming influences until such time as, under the directions of the Holy See, Christians can once more draw from the springs of liturgical life.

2. *The Liturgy of the Word.* — The reading of the Word of God is one of the most important elements in the liturgy and appears as such in the Mass. What is its pastoral role ? The Rev. A. BEA, S. J., professor at the Pontifical Biblical Institute in Rome, looked for a reply to this question in history, in theological speculations on the nature and efficiency of the word of God, in the union of the word with the sacrifice.

1. *History.* — From the earliest times, the period of the Apostles and Martyrs, the Church has closely associated the reading of the Bible with the offering of the sacrifice. Pagans and Jews had only the sacrificial act in view when they built their temples. On the contrary, Christianity constructed sacred buildings in which numerous communities could also hear the Word. In that, it was inspired by the behaviour of the Saviour Himself at the Last Supper : on that memorable evening, Christ gave the model for the new liturgy by intimately uniting the word and sacrifice. Therefore from the beginning the Church carefully cultivated the first part of her liturgy. From the third century, she began the consecutive reading of the Bible. As soon as it had been read, the passage was explained. In these homilies, John Chrysostom, Augustine, Gregory the Great, true pastors of souls, have taken from the writings of both Testaments the ideal of Christian life which the Church proposed for her faithful in those times of persecutions and doctrinal controversies.

2. *Theology.* — Thus Christian life has for its foundations the reading of the Bible and the homily derived from it. But whence comes the efficacy

of the Bible ? From its literary qualities ? From the eloquence of the orators ? Let us rather say, it *is* the word of God and the word of God is spirit and life. Holy Scripture is more than a sacramental : from it emanates a light and a force which no human word can contain, however eloquent it may be. " *Per evangelica dicta deleantur nostra delicta,* " the priest says when kissing the gospel which he has just read. The life of St. Anthony the Hermit, of St. Augustine, of St. Francis, attest to this superhuman efficacy. It is not surprising that the word of God confers a divine authority on he who is the messenger. From this it follows that everything which may help us to make better use of the Bible : reading, study, meditation, merits praise.

3. *The union of the word of God and the Eucharist.* — This efficacy of the word of God is further reinforced by its union with the sacrifice. The priest speaks to his community in the name of Christ : he has before him an audience touched by grace. The liturgy of the word will be the best preparation for sacrifice ; it will revive faith, raise hope, excite love in response to God's love. In our days when the weekly religious meeting is, especially in certain countries, the only opportunity for developing the religious culture of the faithful, zealous pastors hope for a greater choice of scriptural passages which will embrace all the important points of our Faith.

The priest is the " minister " of the word and the sacrament. The sacramental revival since Pius X, called for the biblical revival, of which his successors, especially Pius XII, have been the promoters. A priest who is capable of distributing to the people the bread of the Body of Christ, but incapable of breaking for them the bread of the word of God, would only be half a priest. It is also necessary for it to bear all the pastoral fruits, that the word of God should be provided by a priest who has nourished himself on it by meditation and contemplation.

3. *Sacrificial and Sacramental Liturgy : The Restored Holy Week.* — Among the liturgical reforms of H. H. Pius XII, the most important, declared Fr. Antonelli, O. F. M., general reporter of the Sacred Congregation of Rites, is the " *Ordo Hebdomadae sanctae instauratus.* " And this for two reasons.

1. *Importance of this reform.* — This importance is first due to the eminent position which Holy Week occupies in the liturgical year. A revision of the ceremonies was necessary : certain ceremonies had disappeared in the course of time, others were deformed, others again had been added, veiling what was essential. Circumstances also had changed : in 1642, the " *triduum sacrum* " ceased to be ferial days ; in consequence, the services celebrated in the morning were deserted.

But if we are fully to appreciate the bearing of the reform, we must also consider the criteria invoked : scrupulous fidelity to the best liturgical traditions, the care of souls. Historical researches have helped us to understand better the meaning, for instance, of the procession of the palms, of the adoration of the cross. All this work was not, however, undertaken purely for

archaeological interest, but also and chiefly from the pastoral point of view. The liturgy is the worship of God, school and pedagogy of Christian life. The first objective of the reform was to lead the faithful back to active and conscious participation. This object can be seen in many places in the new ordo : at the " Dominus vobiscum, " *all* are to reply ; " Et cum spiritu tuo ; " *All* are to adore the Cross ; *all* are to recite the " Pater " before the communion of Good Friday ; *all* are to provide themselves with candles on the Saturday and take part in the dialogue for the renewal of baptismal vows.

2. *Results.* — These have surpassed the most optimistic expectations ; the attendance has doubled, tripled, quintupled ; a living, conscious, religious participation ; a rediscovery of the paschal mystery notably in consequence of a better correspondence between the biblical narrative and the liturgical representation (fancy thinking of the Last Supper at the moment of the Resurrection !).

Does this mean that all is perfect ? To state that would be to lack lucidity.

On *Palm Sunday*, the faithful have rediscovered in the procession the public homage paid to the messianic Christ. But some pastors would prefer to have the procession in the afternoon for biblical, historical and pastoral reasons.

On *Holy Thursday*, the evening Mass was fervently attended. But one would like to be able to give communion to the sick, to celebrate one mass in the morning and increase by an hour (5 to 9, instead of 5 to 8) the time allotted for the evening ceremony.

On *Good Friday*, the service was followed with emotion. The adoration of the cross by all present and the elimination of the Mass of the Presanctified were received with universal satisfaction. The great novelty is the communion, preceded by the recitation of the ' Pater. ' — But some difficulty is felt in conciliating these new rites with venerable customs, notably the Way of the Cross. Fr. Antonelli insisted that the importance of the adoration of the cross should not be overshadowed by other exercises ; he therefore recommended that it precede the Way of the Cross.

In many places, the numbers present suggest, if not impose, the repetition of the ceremony once or twice so that it may be possible for all to participate. For the same reason, it seems desirable to increase the time allotted for the celebration (now limited to three hours : 3 p. m. to 6 p. m.).

Holy Saturday has again become a day of mourning. The vigil is not one in the modern sense of the word ; it is the celebration of the resurrection of Christ, which took place between Saturday night and the dawn on Sunday. Some feared that the church, crowded for the vigil, would remain empty on Easter Day, but their fears proved vain.

3. *Prospects for the Future.* — The liturgical reform aims not so much at a revival of formulae and rubrics as at an inner renewal of souls. But a spiritual renaissance such as that does not come without a deeper penetration into the mystery. It is therefore the duty of priests to meditate increasingly on the mystery of the redemption. Only on this condition can they suggest to Christians a " liturgico-theological " catechesis for each day of Holy Week, a catechesis which will be based upon the liturgy of the day in order to bring out a particular aspect of the mystery.

On *Palm Sunday*, the reading of the Passion and the procession complement each other : if we want to follow Christ, the victorious and messianic King, we must know how to stand beneath the Cross.

On *Holy Thursday*, the close union between the Eucharist and the 'mandatum' invites us to exercise in an egoistic world that charity of which Christ is the source and model.

On *Good Friday*, the liturgy puts us in intimate touch with Our Saviour, a contact from which should come a commitment of ourselves, vivified and sanctified by communion.

On *Holy Saturday*, — to take only one point — the renewal of the promises of baptism after the blessing of the water leads us once a year to revise before the community our position with regard to Christ and the Church.

Liturgical reform opens up great perspectives : the world is called upon to renew itself progressively in Christ. To achieve this, it is necessary that *all* Christian people — those in the villages as well as those in towns — should feel the need, even more than the duty, of sharing consciously in the liturgy of the *whole* of Holy Week. But once again, such dispositions presuppose a spiritual renewal, the work of generations.

A complementary paper by the late Mgr O'Hara, archbishop-bishop of Kansas City, added some details concerning the celebration of Holy Week in the U. S. A. : an impressive preparation backed by powerful propaganda, an enthusiastic celebration which surprised and encouraged the clergy, various desires : for greater use of the vernacular to make a more conscious participation of the people (the Passion, the lessons of the vigil), a greater liberty in the fixing of times, simplification of the rules for fasting, etc.

His Lordship Mgr Otto Spülbeck, administrator of Meissen, spoke with emotion of the ceremonies of Holy Week in Eastern Germany. The position contrasted with that in the U. S. A. ; here the means of propaganda were reduced to two Catholic weeklies ; the Catholic community only represents 7 to 10 % of the population ; it lives in a materialistic atmosphere : its Faith is attacked, its liturgy parodied. In spite of this, thanks to the zeal of the clergy and the fervour of parents, Holy Week was for all a religious experience of inestimable help. " With a Holy Week and Paschal vigil like that, I still **can** live **out** another year," declared a young worker. Among the benefits of the liturgical reform, German Catholics especially appreciated the more visible link uniting all the ceremonies from Palm Sunday until Easter, the tendency towards more authenticity in the action (horarium, silence before the prayers), the possibilities of a real participation by the people, thanks especially to the hymns in German. Greater use of the vernacular would make the lessons more profitable and the action more understandable.

4. Sacrificial and Sacramental Liturgy : Bilingual Rituals ; the Eucharistic Fast. The " *Ordo hebdomadae sanctae instauratus* " comes from a return to the most authentic traditions, but also from the *Pastoral desire to facilitate the active participation of the faithful*. The same desire has motivated the preparation of bilingual rituals (Latin text with a translation into a living language) ; His Eminence Cardinal Gerlier retraced the history.

While Latin was the language of educated people, the use of the Latin ritual in the West did not raise any problems ; with time, the questions in the

baptismal and marriage rites were asked in living languages. The Reformation put the linguistic question, but in a context of heresy and nationalism. The Council of Trent therefore urged the use of Latin as the official language of the Church and her liturgy. However, conscious of the need for inciting the participation of believers in the liturgy, it invited the priest who celebrated to explain the meaning of the Latin formulae in the vernacular. This was suggested in the Roman Ritual published by Pius V in 1614.

The first concessions of the Holy See as to the use of the vernacular in the Roman Ritual came from Pius XI. Pius XII took the initiative: he caused bilingual rituals to be prepared in the missions and, in Europe and America, he granted them to countries or dioceses: France (1947), Germany, United States (1954), Lugano (1955).

"The experience in France," declared His Eminence Cardinal Gerlier, "is conclusive: whether in fervent districts or in dechristianized sectors, the use of the bilingual ritual contributes to a more conscious participation in sacramental life. But it would be wrong to overestimate this help. The liturgical reform will not come to anything without a sacramental catechesis: discreet during the services (let the sacramental actions and formulae speak for themselves), it will be more thorough at opportune moments. The responsibility rests on the priests, ministers of the evangelization and sanctification of the world."

Still more than the other initiatives of Pius XII, the Constitution "*Christus Dominus*," which adapts the century-old law of the *Eucharistic Fast*, is inspired by the *care for souls*: manifestly, the supreme Pastor had in view the interests of Christians, said His Exc. Mgr Garrone.

The Constitution, in fact, takes into consideration the evolution in the lives of people today, overwhelmed all day long by their work and only free at late hours, and the requirements of public services which hindered till now some of the faithful from attendance at mass on Sunday morning. It falls into line with the decrees of S. Pius X on frequent communion; the eucharistic devotion of the faithful has noticeably increased, but many Christians were kept from the Holy Table by the fatigue of the fast added to illness, the long distance they had to come, or heavy work.

Already the beneficial effects of the Constitution "*Christus Dominus*" are felt. The late morning masses are no longer as formerly without communions; on Sunday evenings in the towns numerous congregations, all refreshed and receptive, are composed of Catholics who up to now have been deprived of Mass; Feast days which are not of obligation once more take a large place in Catholic life; in the evenings of the Feasts of the Immaculate Conception, the Purification, the First Fridays of the month, crowds come which do not diminish those for the morning masses; in Lent, certain masses celebrated in the evenings allow the faithful to understand the preparation for the paschal mystery in the authentic spirit of the Church.

If it is allowable to desire further progress, one would suggest a reduction of the times and simplification of the rules relating to the fast.

5. The Arts and the Liturgy. — The task of sacred art is also of the *pastoral order*. Dr. Wagner's historical researches establish that from the beginning Christian architects have been inspired by the Faith: in the Church, the community of the baptized meet around the Lord, the city of God is represented; in consequence, their ideal is to construct the building with a view to a communal and hierarchical ceremony, an active participation by the people in worship. This ideal will not be achieved by the artist if he does not work as a living member of the Church: "Vive cum Ecclesia et fac quod vis."

The ancient basilica, in which the altar occupied a central position and the general layout recalled the forum, fulfilled its mission. Allegorical conceptions of the church controlled the construction of the Roman and Gothic churches: the altar was relegated to the apse, in the place of the episcopal chair, henceforward placed at the side of the altar. Later, a rood-screen was raised up between celebrant and people, and the music alone maintained the communication. Inspired by the Counter-Reformation, baroque art intended to stress the presence of the Lord and the altar became primarily the throne of Exposition.

The renewal of sacred art began with Pius X. It continues in our days: the nature and obligations of sacred art are better appreciated: it is art for the sake of the glory of God and the salvation of souls, pastoral, communal, traditional, art; in its way, it must be the witness to Christian truth and Faith: it must distinguish the essential from the accessory, make the majesty of God and the Saviour perceptible, together with the dignity of the saints and the grandeur of Christian worship.

Sacred music, cultivated with predilection in the Old and New testaments was always also a dedicated art. So said His Exc. Mgr Stohr in his address on the pastoral bearing of the encyclical "Musicae Sacrae Disciplina." Nearer to the Eucharistic cult than architecture and sculpture, it has more dignity and strength than they. It is in a special way the auxiliary of the liturgy. The composers of sacred music exercise a specific apostolate, an apostolic ministry.

The chant proper to the Church is the Gregorian, which has the three qualities of sanctity (harmony of the melody with the sacred text), goodness (high musical value) and universality. But, urged by its pastoral solicitude, the Holy See also authorizes — in circumstances of which it is judge — chants in the vernacular, which do not possess this note of universality. German, Austrian and Swiss dioceses have received permission for a mass to be chanted in Latin but with the congregation singing in their own language. The Holy See is equally liberal to the mission parishes and the Church of silence.

It could even be said that the specific novelty of the encyclical "Musicae sacrae disciplina" is the emphasis on the importance for the pastorate of chants in the vernacular. The Pope invites their use in low masses, processions, pilgrimages, and he exhorts the bishops in the missions as well as in our countries to form collections of popular tunes. "These chants have saved the Faith in our country" is the opinion of His Exc. Mgr Spülbeck, bishop in Eastern Germany.

6. Liturgy and Missionary Expansion : the Missionary Day. — The Congress was preceded by a day of studies for missionaries, the programme for which had been drawn up — in agreement with the organizing committee — by the Rev. P. Hofinger, S. J., of the Institute of the Missionary Pastorate in Manila.

1. *The special importance of the liturgical renewal in mission countries.* — His Exc. Mgr van Bekkum, vicar apostolic of Ruteng (Indonesia) agreed to give the first address. Rightly, missionaries were anxious to rejuvenate the catechumenate, to promote social action, but their principal object should be a liturgical renewal. The liturgy is not a venerable antiquity : it is an ever living reality. Its role is not confined to teaching with recourse to audiovisual means — particularly appreciated in countries where books are not universal — but it also gives what it teaches.

2. *The special difficulties of the liturgical renewal in mission countries.* — To appreciate the influence of the liturgy as such in mission countries, it is enough, Fr. Pütz, S. J., professor at the Theological College of Kurseong (India), told us, to observe Catholics at Mass. They meditate in private, sing and pray as the catechist suggests but with no connection with the liturgy ; in fact, they are not actively taking part in the mass. What are the reasons for this ? According to the speaker, the difficulties come from three sources : the people, the liturgy, the missionaries.

a) *The people.* — Ordinarily, the congregation is composed of uneducated people, dispersed among pagans, drawn from idolatry with its superstitions, or from animism. Besides which, members of the educated castes have an individualistic religion : they have no sense of the Church, nor of the sacramental life.

b) *The Liturgy.* — The external form is a barrier : unintelligible language, foreign ceremonies which sometimes shock. But the chief difficulty does not lie there : the liturgy is the worship of God, the social worship of the mystical Body. There can be no liturgical life without a profound, interesting, catechesis, developing the sense of God and the mystical Body and the spirit of sacrifice.

c) *The missionaries.* — They were for a long time indifferent to the liturgy, through excessive conservatism, also by attachment to easier methods : the recitation of the rosary, etc.

There was a discussion about the remedies for the two last difficulties.

The suggestion made for training the missionaries was the creation of institutes, visits by a specialist, the organization of a meeting (like the one at Leopoldville) the lectures being given partly by missionaries, partly by specialists sent by international centres.

The liturgical instruction of the people will be facilitated if, during the catechumenate, the catechesis takes on a more biblical aspect, that of the history of salvation re-presented in the liturgy. The catechumenal liturgy will thus be a preparation for that of the mass. We must have no illusions, however. A deep liturgical life presupposes conversion, engagement in God's service.

It is by collaboration with God's grace in the development of these dispositions that we shall contribute most efficiently to a liturgical renewal.

3. *How to obtain apostolic results by the liturgy as it is now.*

a) *Training of missionaries and the local clergy.* — First of all, it is necessary to inculcate two convictions into the priests : it is indispensable to lead Christians to participate in the liturgy in order to form a Christian community : this result can be achieved in the missions. In the training of future priests, we must react against individualist piety, cultivate theocentrism, develop a spirit to impregnate the whole intellectual, spiritual, liturgical formation. *Servatis servandis*, the same procedure will be followed for the formation of religious who are not priests.

b) *Liturgical formation of the people.* — Something simple and suitable. It is not enough to teach the prayers ; we must initiate them into the profound dispositions of the liturgy, develop what Newman called a ' real ' knowledge of the liturgy. We can often rely in this work on our converts' own dispositions.

c) *Participation of the people in the liturgy.* — Normally, participation in the liturgy in the deepest sense of the word, should depend upon participation in the exterior liturgy.

We shall help our Christians to participate in the *actions* and *words* ; they will sing in the vernacular and the lessons will be repeated in it. At the Offertory, the material offering makes the spiritual more easy. In some countries, pagan religious customs may be the introduction to a better understanding of communion. In short, let us try to make each mass a religious *experience*, proper to Catholics.

The discussion again bore upon the formation of missionaries, on the conditions for an institute to fulfil this aim.

4. *What we ought to suggest in order to realize the possibilities of the liturgy for the missionary apostolate.* — Fr. Hofinger, S. J., suggested two kinds of resolutions, some with relation to the language, others to the rites.

a) *Resolution with regard to the language.* — It is desirable that the use of the language of the country be authorized for the *lessons* (if not, they do not fulfil their catechetical mission), for *hymns* (in which our reply is made), for *dialogues* between the celebrant and people.

b) *Resolution with regard to the rites.* — This aims at the ' *perspicuity* ' of the rites and a " conformity suited to circumstances. " At present, the rites are often obscure : it is desirable that, simple and plain, they should impart an understanding of the reality behind them.

Reacting against a chaotic situation, the Council of Trent imposed strict uniformity ; we hope today, especially in the missions, for suppleness which would include in our worship the authentic values of the people evangelized and thus keep the popular character of the liturgy (according to Dom Rousseau, the oriental liturgies often have the merit of having assimilated many of the elements of popular devotions).

7. Liturgy and Missionary Expansion : The Address by His Exc. Mgr van Bakkum. — The President of the Day of Studies was chosen to represent the missionaries at the tribune of the Congress. His speech was often interrupted by loud applause.

1. *The liturgical renewal responds to our catechumen's and neophytes' hopes.* — Our converts often come from an atmosphere of intense cultural life. We disappoint them by our low masses and by the small catechism which we are so anxious to make them study. Only a living liturgy can give them the consciousness that they have found in the Church, not only the true Faith, but also the true worship, union with God.

2. *Missionary possibilities inherent in the present liturgical regulations.* — Missionaries often neglect to take advantage of the resources at their disposal. At the end of the liturgy of the word, would it not be a good thing to insert, in the form of a litany in the language of the country, a prayer for the intentions of the congregation ? Would not a procession at the offertory give the neophytes the correct impression that the best of their life is involved in the sacrifice ? These are two examples among other possibilities.

3. *Resolutions.* — It is none the less true that *missionary adaptation* ought to go further. Without this, we shall not show our well-deserved esteem for the culture of these people, we shall risk irritating them by what is " foreign " and, above all, we shall not prepare them to fulfil the task which Providence has set them. The speaker expressed three wishes : that the lessons should be read directly in the vernacular, that hymns in the same language should be authorized during the " missa cantata, " and finally that each definite function undertaken for the service of the community should be the subject of a personal nomination accompanied by consecration (diaconate, the minor orders).

Linked with the desire for a certain adaptation of the Roman liturgy is that of embodying some native customs in our worship. This desire is not misplaced ; the Church has satisfied it in other times in the West when she worked among polytheists. The Father of the faithful shows particular solicitude towards the missions. His work for the liturgical pastorate is also a great missionary work.

8. *The Allocution of the Sovereign Pontiff.* — On the morning of Saturday the 22nd September, a special train took the congressists from Assisi to Rome and at 5.30 p. m. they were received in audience by the Holy Father.

The principal parts of his speech, and also the whole of it, have been widely distributed, so that we shall confine ourselves to recalling the chief points.

Under the heading : " The Liturgy and the Church, " the Holy Father demonstrated to us " that the liturgy is the work of the whole Church, and that all the faithful as members of the Mystical Body should love, esteem and take part in it, always understanding that the tasks of the Church extend much further. " " When We say, " continued the Pope, " that the liturgy does not exhaust the field of the Church's activities, We are thinking especially of her duties of teaching and the pastorate. "

Under the second heading : " The liturgy and the Lord, " the Pope expressed three considerations :

Actio Christi: the desire to make the faithful participate in as intelligent and active a manner as possible in the mystery of the mass, should not distract our attention from the principal action accomplished therein: that of Christ.

Praesentia Christi: after having put us on our guard against heterodox interpretations of the presence of Christ, the Holy Father exhorted us to unite intimately the altar and the tabernacle, to comprehend that it is the same Lord Who is present on the altar and in the tabernacle.

Infinita et divina Maestas Christi: "Certainly the Word Incarnate is Lord and Saviour of men; but He is and remains the Word, infinite God."

Encouraging for the liturgical movement, the Holy Father's allocution invites us to go forward with it in a respectful attitude very attentive to *all* the truths and *all* the values of Christianity.

9. Some Reflections on the Congress. — We will conclude with some synthetic views:

a) *The aim of the Congress and the method of work.* — They are very clearly indicated by the Holy Father in his discourse: "The Congress which is now ending had as its aim to show the inexpressible value of the liturgy for the sanctification of souls and therefore the pastoral action of the Church. You have studied this aspect of the liturgy, as it is manifested in history and continues to be displayed; you have also examined its foundation on the nature of things, that is to say, how it flows from the constitutive elements of the liturgy. Your Congress therefore included a study of the historical development, reflections on the present situation and an examination of the objects to be attained in the future and the means to achieve them."

Let us add a word: in this sense the addresses allowed those present to realize the work for the liturgical pastorate accomplished by H. H. Pius XII and to appreciate it. The path which has still to be followed was lighted by the torch of tradition: the teaching of history or of the oriental liturgies as described by Dom Olivier Rousseau, O. S. B.

b) *The liturgy, storehouse of the Faith and of grace.* — The recent reforms — which, in the celebration of the mass or office, disengage the temporal cycle from adventitious elements — allow the Roman liturgy once more to fulfil its mission of catechesis and to remind the Christian people of the outstanding facts of the history of salvation. But if, in the liturgy, the Church re-presents the mysteries of redemption, it is not only for our instruction, but to communicate the graces, to make the whole Mystical Body, Head and members, live the same life.

c) *The liturgy, the vital function of the whole Church.* — The hierarchy draws from the deposit of the Faith and grace the treasures which she communicates to the faithful in the liturgy. "The faithful... have the duty to receive them, to consent to them with their whole soul, to transform them into standards of life. Everything offered to them, the graces of the sacrifice of the altar, the sacraments and the sacramentals, will be accepted by them, not in a passive

manner, letting them simply flow into them, but by collaborating with their whole will and strength, and especially in participating in the liturgical offices or at least following their celebration with fervour." (Discourse by the Holy Father).

It is with a view to a more active and conscious participation that a certain use of living languages is authorized and that the Holy Father wishes to give back their "perspicuity" to the rites. So far, the reforms have produced two results: they have shown the interest of Catholics in a living liturgy; they have allowed them to rediscover in the liturgy the source of an authentically Catholic life.

d) *Towards a renewal of spirit.* — It would, however, be a mistake to admire exclusively or to overestimate the reforms of the exterior manifestations of the liturgy. The rites will always be "mysteries," Fr. Roguet, O. P., warned us. It will always be necessary to approach them with a *faith* nourished by preaching, reading, the recitation of the office, contemplation. If, by itself, the liturgy fulfils a catechetical function, it nonetheless calls for a deeper catechesis, as near the Bible as it is itself.

e) *Towards a new heart.* — Finally, the liturgy should make us participate increasingly in the devotion of the Saviour to His Heavenly Father. "It is by the faculty of loving that man gives himself to God," Dom Bernard Capelle assured us. Also, as His Eminence Cardinal Lercaro stated at the end of his address, "Asceticism will make more sincere and more fruitful our participation in the liturgy and that will animate our whole life with the divine charity." "As I live because of the Father, the living Father who has sent me, so he who eats me will live, in his turn, because of me" (John, VI, 57).

G. DELCUVE, S. J., *Brussels.*

International Conference of Religious Sociology.

The Fifth International Meeting on Religious Sociology (Louvain, 31st August — 2nd September, 1956) was attended by 250 specialists from all over the world. This Conference increases in importance every time it is held and provides a meetingplace for sociological thought and research in all the Western European countries and America. Each day of the Congress had its subject for discussion: 1. Religious and Priestly Vocations; 2. The Town Parish; 3. Rural Parishes.

The Louvain Conference was essentially devoted to methodology — the method employed in the work which has been done — for example, M. Dellepoort for Dutch vocations, and that of Fathers Fichter and Pin. The organizers were anxious to explore a relatively little known territory, that of the parish in the ecological structure of the town. From a more fundamental point of view, the Conference revealed that in the recent past, too much emphasis perhaps had been laid on the socio-economic factors, while the new

researches indicate the importance of cultural factors, the different types of culture. It is not perhaps too much to state that religious sociology is about to change direction, and to be orientated increasingly towards studies in cultural anthropology. Many research workers are now trying to go beyond the analysis of the material framework of the social milieux in order to penetrate more deeply into the substance of these milieux, the study of problems of mentality. An indication of this was the interest shown in the discussion group "Study of Mentalities" when Fr. Pickering reported on the religious mentality of a small British town and M. Dumont of the Belgian centre of socio-religious research described the religious mentality of the Walloon workers (Liège and Charleroi).

It was to be noted also that the organizers of these international conferences on religious sociology are increasingly anxious to make these centres for the workers to meet each other and exchange information. The aspect of the popularization of technology, scientific training in sociology, were the subject of special sessions, of a "summer school," so as not to mix the two publics who now attend these conferences. In our opinion, it would not be advisable to make a radical division between these two publics, for the presence of parish priests and researchworkers in an assembly allows of a kind of double dynamism for religious sociology which is perhaps essential at this time. Isolation would risk the workers being left alone with their human, pastoral and social experience concentrated on the subject of research, while the parish priests would not receive the benefit of contact with the scientists who could no doubt help them to discover the real dimensions of the sociological religious problems which face them.

* * *

As President of the International Conference, Canon LECLERCQ pronounced the *opening speech*, emphasizing the historical evolution of sociological science. Religious sociology, one of the branches of sociology, encounters the same difficulties as the latter, but also a similar uplift. After which, M. Jean LABBENS, secretary general of the Conference and professor at the Catholic Faculties of Lyons, gave a survey of the actual position of the work of religious sociology, with its triple tendency: sociographic, sociologic properly so-called, and socio-ecclesiastical.

1. *The First Day was Devoted to the Study of Priestly and Religious Vocations.* The Abbé DELLEPOORT, professor at Breda, dealt with the methods, sources, statistical exploitation, sociographic data, of vocation, giving the example of Holland. Then the Abbé COLLARD, professor at Louvain University, presented a detailed paper on the women's religious communities and their recruiting in the Belgian province of Hainault: the evolution of vocations, the analysis of the social and cultural characteristics of the group of religious and their opinions.

2. *The Subject for the Second Day was the Town Parish.* M. D. SZABO, assistant at Louvain University, spoke of the historical aspect of the parish in

the town. Created at a time when urban society was a homogeneous community, hierarchised, the parish was integrated into this civil society and formed a religious institution of the family type which grouped all the members of the civil society around its head. Social disturbances have changed urban society profoundly ; on the contrary, the parish still reposes on the fiction of a family community, while at present parishes should be of very different types, specialized and adapted to the conditions of each urban district, for otherwise there is a risk of not being connected with the social position as it is and representing leaven outside the dough.

Fr. FICHTER, S. J., professor at Loyola University in the U.S.A., described the social group formed by the town parish ; he analysed the life of the group as such resting on two fundamental requirements : a minimum of cooperation among its members and the satisfaction of certain social needs. Concrete experiences in American parishes illustrated his paper.

On the subject of the planning of urban parishes, the Abbé HOUTART, secretary to the archbishopric of Malines and director of the socio-religious research centre in Brussels, spoke of the localization and dimensions of churches, the delimitation of parishes and the opening of auxiliary chapels, which should be the subject of preparatory studies in connection with demography and urban requirements. The subject of his paper was the criteria for these enquiries, methods and techniques of study. The speaker remarked that a complete planning of urban parishes ought to have two aspects : geographical and parochial action, for the parish is not only a geographical entity, but a social reality.

3. *The Third Day was occupied by Papers concerning the Rural Parish and the closing of the Conference.* — Under the presidency of His Lordship Mgr Lecordier, auxiliary bishop of Paris, M. Henry MENDRAS of the national centre for scientific research in Paris, spoke of the influence of emigration to the towns on the rural districts ; their results on the mentality of the rural environment, on the whole of the economic system, formerly autarchical, and now more and more defensive, of the towns. The rural emigration can be summed up in the last analysis as a conflict of civilization, rural and urban. The Church ought not to seem to be linked to one or the other, but capable of adapting itself rapidly to the social evolution.

Canon BOULARD next studied the problem of a demographical and social minimum necessary for urban parishes. A rural parish cannot fall below a certain figure for the population ; in the same way, some unbalanced demographical structures, a too large dispersion of the population, no longer allow the authentic life of a religious community. Hence the enquiry concerning the sociological requirements of a Christian community living in the rural world. The speaker gave particulars of his enquiries in France.

The planning and reinstatement of rural parishes was spoken of by M. J. LALOUE, director of the diocesan bureau of Namur. The development of technology and the industrialization of rural production, the multiplication of emigrants, the diffusion of ideas, have completely transformed or are beginning to transform, the rural world. This evolution creates the need for

replacing each village in its regional context of human sector and zone and to work apostolically in vaster conglomerations. Hence the need for the planning of the rural territories. The existing Church organization does not correspond in many cases to these human zones. The parishes and deaneries are overwhelmed by geographical, economic and social influences. It is therefore necessary to regroup and to particularize apostolic energies in relation to the sectors of life in which the same influences play their part. It would be in vain to await for all the material to be in place before beginning the work. The important matter is to begin on well studied bases which will allow of a further development of the organization.

4. *The Election of the New Committee.* — At the end of the congress, the directing members designated the new committee for the International Conference. The following were elected : President : M. Jean LABBENS, professor of sociology at the Catholic Faculties of Lyons and former secretary of the Conference ; secretary general : the Abbé François HOUTART, director of the centre for socio-religious researches in Brussels. Canon LECLERCQ and Professor LE BRAS have been nominated honorary presidents of the International Conference.

Albert DRÈZE, S. J., and Jules GÉRARD-LIBOIS,
Brussels.

II. BIBLIOGRAPHY

DUTCH LANGUAGE

I. GENERAL SUBJECTS

BOELAARS, H., e.a. — **Levende Zielzorg**, Utrecht, Spectrum, 1954, 263 pp. — Pastoral theology shows that this is the true life: the Church, the priest and the layman, the diocese and the parish, religious sociology and the œcumenical movement. We would draw special attention to pp. 174-205 in which Prof. J. Weterman describes dynamically the real nature of the "proclamation of the word of God."

BORGERT, Dr. H., C. SS. R. — **Theologie en Prediking**. Antwerp, 't Groeit, 1956, 244 pp. — The catechetical revival is based chiefly on the theological revival. The author describes clearly and soundly (with some distinctions which we might not have made in this way) the present perspectives of revelation, the word of God, faith, return to sources, the history of salvation as the base of the proclamation of the Faith, adaptation to modern thought, etc. The book is highly to be recommended, not only to theologians, but also to all religion teachers.

Encyclopedie van het Christendom. Katholiek Deel. — Red. GROOT, VAN DODEWAARD, PHILIPS, WETERMAN, met vele medewerkers. Amsterdam, Brussels, Elsevier, 1956, 800 pp. — Eminent Catholic and Protestant authors have collaborated in this encyclopedia; which distinguishes it from all others. In the 'Catholic volume' everything which is Catholic in principle is guaranteed, while a large part gives a knowledge of the views of other Christian groups. The article on 'Lutheranism,' for instance, is signed by a Catholic and a Lutheran. Another characteristic which should be noted is the choice of about 160 pages of 'summaries' which precede the 640 alphabetical pages. In these summaries are to be found some very interesting 'historiographs' indicating the various influences which have effected the history of salvation. This part also contains a good synthesis of the doctrine of salvation, a comparative table of the different Eucharistic celebrations and a practical survey of benevolent works. In the alphabetical list we find numerous biblical subjects which, like 'Exodus,' are treated with a great sureness of touch. The article on religious teaching is well up to date. The

text, maps and illustrations in this encyclopaedia provide in one volume valuable data to aid in the knowledge and esteem of Christianity in its sources and realization.

Encyclopedie van het Katholicisme. — Red. HENDRICKX, DOENSEN en BOCXE met een staf vakgeleerden. Antwerpen, 't Groeit, 1955, 3 vols. (2 published) each of 500 pages. — The scheme of this important work is vast and yet adapts itself to a great number of readers. All the ground of faith and morals, the history of the Church and the present situation of Catholicism, with its radiation in literature, art, pedagogy and social work : also many questions of philosophy, social doctrine, etc. in their relations with Catholicism. In the doctrinal articles, two tendencies are apparent : a more notional and apologetical presentation together with a more biblical and reflective conception of the mystery of salvation. In our opinion religion teachers should not adopt the teaching on ' faith ' suggested here, although they will profit by such articles as those on ' God in revelation, ' ' the Mystical Body, ' etc. A purely alphabetical encyclopaedia like this one does not aim at synthesis ; but in its 20,000 key-words, it provides abundant information on the " realia " (bibliography, sociology, etc.) which is rarely found elsewhere. With reason, ample place is given to missionary work. This well produced work can render great service in a time like ours in which religious problems interest the laity, and the situation of the Church is receiving much attention.

SCHOUWENAARS, M. C. — **De Godsdienstige Opvoeding van het jonge meisje**, Helmond, Antwerp, 't Groeit, 1953, 122 pp. — Owing to her experience and studies on girls' psychology, M^{lle} Schouwenaars gives with a sure touch practical suggestions for the religious education of young girl students and workers away from home. We are grateful to her for her enlightening remarks on psychological aspects for the benefit of the many teachers who are ill informed on the subject. It cannot, however, be forgotten that the problem set by the title of this book requires above all an outlook enlightened by the fundamental characteristics of the Christian revelation.

VAN DER MEER, Prof. Dr. F., en SWARZ, Dr. M. — **Beknopte Atlas van de Westerse Beschaving**, Amsterdam, Brussels, Elsevier, 1952, 122 pp. with 27 kaarten, 450 afbeeldingen en 48 kol. namenregister. — A collection such as this of clear maps, reproductions of typical works of art and explanatory text gives a clear and exact survey of the currents which have effected the evolution of western civilization and its results. This excellent edition (a summary of a more extensive work which has appeared in French by the same publisher) is a source of varied and synthetic information as well as real enjoyment.

II. BIBLE

ALDUS, G. A. en SNOEK, I. — **In het Land van de Bijbel**, Den Haag, Voorhoeve, z.j. — 1^e deeltje, uitverkocht ; 2^e deeltje, 7^e ed. 110 pp. — A

narrative description with biblical reminiscences of life in Palestine : I. clothing, housing, food : II. regions, children, work. Intended for children in Protestant schools, it could very well also be used by Catholic catechists.

DE HAAN, DR. W. J. — **Moderne Zielkunde in het Evangelie.** Brugge, Desclée de Brouwer, 2^e uitg. 1955, 320 pp. — The popular description of the present tendencies of scientific psychology has no doubt a certain interest for the religion teacher. He can find here also the way in which different Protestant scholars consider the relations between psychology, parapsychology and faith with regard to the Gospel. But, in our opinion, this book contains, apart from disputable statements, very little to enable us to understand the gospel better with a view to explaining it.

DURAND, F. (foto) en LECONTE (texte). — **In de voetstappen van Jezus.** Utrecht, Uitg. W. de Haan, z. j. 32 pp. inleiding, 80 pp. foto's (8 gekleurde, 60 zwarte), 12 pp. kaarten en aantekeningen. — A magnificent album of the country in which Jesus lived. The excellent introduction gives a striking general survey, both concrete and suggestive, of the atmosphere of Gospel times. The large photographs, well reproduced, are all typical and artistic.

FRANÇOIS, J. — **De Heilsgeschiedenis van het Oud Verbond in onze Katechese.** Brugge, Beyaert, 1956, 302 pp. — Inspired by the progress of biblical catechesis in other countries, Inspector François here describes in a practical manner what the teaching of the sacred history of the Old Testament should be, consisting, not in a series of anecdotes from which some moral lessons are arbitrarily drawn, but the revelation of the actions and words of God in the religious evolution of the people who prepared for Christ and His Church. This book answers an urgent need of catechists and, in spite of the inevitable imperfections of a first edition, it paves the way for many in this important sphere.

LELONG, M. H., O. P. (tekst en enkele foto's) en VAN DE POL, W. (de meeste foto's). — **Heilig Land.** Amsterdam, Brussels, Elsevier, 1955, 200 pp. met 2 kaarten, 4 kleurplaten en 183 zwarte foto's. — The story of a devotional journey to the Holy Places, with clear photographs. All is concentrated on realities with numerous details ; a vivid presentation in a crisp style and with clear photography.

TIMMERMANS, A. — **Bijbel voor de Jeugd. Het Nieuwe Testament.** Helmond, Averbode, z. j. 280 pp. — The life of Jesus told in simple style, attractive for children with discreet suggestions as to its bearing on their own lives. Tastefully illustrated. Warmly recommended.

III. LITURGY

BELLARMINUS, FR. — **Offermaal des Heren.** Deurne (N. Br.), St. Willibrordus-Boekh. ; Overijsse, Missiehuis, 1956, 101 pp. — A booklet of prayers

for First Communion. Accent is on the idea of sacrifice ; the theme of the " meal " is not so stressed. Some short sentences well conceived on each page, with opposite a suitable and delicate drawing in colours.

BROOS, P. en MOLENAAR, G., O.F.M. — **De zeven Sacramenten**. Helmond, 2^e dr., z.j., 46 pp. — For children. A simple description of the sacramental ceremonies, accompanied by a short explanation in a narrative style, illustrated with large photographs.

GROSSOUW, W. — **Innerlijk Leven**. Utrecht, Antwerpen, Het Spectrum, 14^e uitg., z.j., 800 pp. — These biblical and liturgical meditations provide priests, religious and laity with a collection suitable for the spiritual life of our times. In the editions since 1951 the author states that he has particularly wanted to avoid anything which might appear unilateral or rigorist.

LEEMAN, Cor. en VAN CAUWELAERT, W. pr. — **God en uw kind samen gelukkig**. Brussels, Kristel. Arbeidersvrouwengilde (1955), 48 pp. — A novena in preparation for First Communion. Mother reads aloud, the child colours the large designs, and they pray together. Suggestions are tactfully made as to love of Jesus, contrition, good resolutions ; the relationship of the sacrifice of the Mass is not explained ; stress is laid rather on the help of Jesus leading us to Heaven.

LUYKX, Dr. B., O. Praem. — **Kinderen in de Mis**. Miscatechese voor de schoolgaande jeugd. Leuven, Keizersberg, 1955, 282 pp. Our union with the Pasch of Christ, the centre of the mystery of salvation, as well as the structure of the Eucharistic celebration and the means for sharing actively in it are well described. The hundred last pages form a commentary on the pictures by Kunkel. No direct catechetical presentation ; few facts as to the psychology of children with regard to the Mass. It will be of use to those who, among the many details, do not lose sight of the simplicity of the general line.

Novene voor de Hernieuwing der Hoopbeloften. Hilversum, Gooi en Sticht, 1952, 64 pp. — A basic idea for each day of the novena preparatory to the renewal of baptismal vows : a short meditation on the gospel, prayer, hymn, offering to Christ the King. Very modest price (2.50 Fr P.C.R. 3503.04 Brussels).

PEETERS, A. F. — **De schuwe Hinde**. Bezinning voor meisjes. Antwerpen, Chirojeugd (1956), 131 pp. — Short meditations on forty subjects from girls' lives.

RABAU, Kan. J. — **De Parochiemis, offer van de gemeenschap**. Beginselen en methode. Leuven, Keizersberg, 1956, 40 pp. — Solid, succinct and practical. Highly to be recommended to those who are in charge of the parochial mass.

SCHREITLEN, J., S. J. — **Missaal voor jonge mensen.** 's Hertogenbosch, Malmberg, 1956, 696 pp. — A work which was a crying need for young people and even for adults, has here been well carried out. For 70 masses for Sundays and some feasts, this missal not only gives a suitable presentation of the " Proper," but also a paraphrase of the ' Ordinary ' according to the liturgical season. In this way the celebration of each mystery in the life of Jesus is placed in special relationship with the central mystery of His death and resurrection, in which we share. This missal is in this way different from any which we know. The dogmatic reflections will perhaps seem difficult for some, but they certainly indicate the way to a deeper and more complete Eucharistic life. More stress might have been laid on the biblical element of the sacrifice as a community of life with God. The author has emphasized the theme of our sacrifice assumed in that of Christ. This book will also be of great use in catechesis of preparation for Sunday mass.

VAN DEN BERGH, E., O. praem. en DIWTRICH, C. O. praem. — **Liturgische Vonken.** Retie, Abdij Postel, 1954, 163 pp. — Simple reflections and resolutions for adolescents à propos of some texts from Sunday masses ; their application to the Eucharistic celebration is not as a rule explained.

VERHEUIL, Dom Ambrosius, O. S. B. — **De Taak van de liturgische beweging in onze tijd.** Utrecht, Antwerpen, Spectrum, 1954, 39 pp. — The evolution of the liturgical movement in connection with that of biblical and theological studies. Applications for young people and the catechesis.

VISMANS, Th., O. P. — **De plaats van de liturgie in het godsdienstig leven.** Utrecht, Antwerpen, Spectrum, 1954, 43 pp. — The unity of the liturgy and personal devotion rests on the exact relationship between the person and the community in the supernatural order. Practical faults to be corrected.

VOSSEN, Th. — **Klein Missaal.** Utrecht, Van Wees ; Antwerpen, 't Groeit, 5^e druk, 605 pp. — A simplified missal for young people : the Ordinary of the Mass in Latin and Dutch ; the remainder only in Dutch : prayers according to the Ordinary, a votive mass for each day of the week, some passages from the great feasts, the Sunday epistles and gospels. Clear impression and photographs ; little introduction to the meaning of the Eucharistic sacrifice and communal meal.

IV. DOCTRINE

BROEKMAN, I. pr. — **Moge God u'w wegen leiden.** Helmond, Uitg. Helmond, 3^e dr., 1955, 32 pp. — Twelve short chapters of recapitulation of the catechism, in preparation for the renewal of the baptismal vows, without any special explanation of the ceremony. Simply written ; tastefully produced ; illustrated by some good drawings.

Christus onze Heer. Verslag der priesterstudiedagen te Drongen 1955, Gent, Uitg. Opera Sacerdotalia, Groot-Seminarie, 171 pp. — Talks rich in doctrine and extremely up to date on Christ in the Synoptists, in His mission of salvation, in His appeal to faith, in His Eucharist, in morals, in the whole of life, in the priesthood. Very useful for the catechist and for preaching.

De leer der Kerk. Vertaling van de nieuwe Duitse Katechismus. Utrecht, de Fontein; Antwerpen, Sheed en Ward, 1956, 317 pp. — The new German catechism, the importance of which has already been demonstrated in this review (*Lumen Vitae*, X, pp. 573-587) is made accessible to a greater number of readers by this translation. For an absolutely exact study recourse must still be had in certain cases to the original text. e.g., leerstuk 77 "in het heilig misoffer wordt het kruisoffer herdacht en hernieuwd" does not exactly render "in der Feier der heiligen Eucharistie wird das Kreuzopfer vergegenwärtigt." On the whole, the translation is good and easy to read; the production, which also reproduces most of the illustrations, is excellent.

LUTZ, G. — 1) **De lichtende Weg**, Antwerpen, Sheed & Ward, z. j., 123 pp. — 2) **Het verborgen Koninkrijk**, *ibid.*, 126 pp. — In spite of the subtitle, "A book on the mysteries of life", 1) for boys, 2) for girls, these volumes provide very little sexual instruction properly so-called. It is more a matter of purity, presented in comparisons and reflections suitable for boys or girls. An atmosphere of beauty and decision.

MOUROUX, J. — **Ik geloof in U.** Bussum, Paul Brand, 1955, 139 pp. — Our readers know that Canon Mouroux's writings on the attitude of faith are always valuable. It is very fortunate that their translation should make them more widespread.

SCHILLEBEECKX, Dr. H. M., O. P. — **Maria, Moeder der Verlossing.** Antwerpen, West, Apost. v. d. Rozenkrans, 1955, 212 pp. — Author of a masterly thesis on the economy of salvation, Fr. Schillebeeckx here shows the role of Mary in redemption with a remarkable depth and cohesion. By the revision of a former booklet, the author has developed the biblical element, defined the theological data and completed his remarks on devotion. A work which far surpasses many other Marian publications.

SPES. — **Mijn Catechismus, Derde graad.** Brussels, de Procure, 1955, 160 pp. — Questions and answers for the six first years of the Belgian catechism, completed by Scripture texts, short explanations, examples and applications. It marks a step forward. The quality of these additions could still be improved. Abundant illustrations, but often too sentimental.

STIERLI, J., GUTZWILLER, R., RAHNER, K. en H. — **Hart van de Verlosser.** Tielt, Lannoo, 1956, 221 pp. — These chapters translated from the German are characteristic of the present revival in the comprehension and practice of the Christian religion. As is said in the preface, this book of study

and meditation on the devotion to the Sacred Heart is suited to the modern mind, willing to form its attitude to life on biblical and liturgical facts and which, without forgetting the reparatory nature of the devotion, wants also to insert in its prayers the triumph of the risen Saviour.

VAN CASTER, M., S. J. — **Christus in zijn Evangelie**. Brugge, Desclée de Brouwer, 1956, 2 vols. deel voor de leerling 140 pp. ; deel voor de leraar 148 pp. — An entirely revised edition of a biblical, doctrinal and apologetic presentation of Our Lord Jesus Christ according to the views expounded in this issue of *Lumen Vitae*, XI, pp. 425-426.

VAN DER MEER, F. — **Catechismus**. Utrecht, Antwerpen, Spectrum, 5^e dr., 1955, 606 pp. — The reissues and translations prove that this "instruction on the true Faith" is being recognized more and more as a masterpiece. Starting with the Bible, the Fathers and the living tradition of the Church, the doctrine is here expounded in a noble and profoundly religious style. This book ought to be in the library of every religion teacher.

VANDERWALLE, P. C., O. F. M. — **Verklarende Catechismus**. Meche-len, st. Franciscusdrukkerij, 1956, 280 pp. — The author states : " We propose nothing less than to provide an objective explanation of the catechism, especially intelligible to reason (louter-verstandelijk). The utility of a doctrinal explanation is undoubted, but the text of the catechism is above all something different from a subject of rational comprehension. Besides, the explanation given here is intellectually weak on many points and does not take into account the progress of theology.

VON HILDEBRAND, D. — **De vijf Fundamenten van een zedelijk-goede levenshouding**. Lannoo, Tielt, 1956, 62 pp. — A phenomenological meditation on respect, fidelity, responsibility, veracity and goodness, in view of a better explanation of moral life. To be recommended.

V. LIFE OF THE CHURCH

BOONE, A., S. J. — **Ignatius van Loyola en de orde der Jezuiten**. Brussels, de Seinhoorn, z.j., 175 pp. — Written for young people in a lively style, this sketch of the life, character and work of St. Ignatius will also attract modern adults. It is a striking picture of a sense of efficiency at the service of eminent supernatural gifts ; the lively expression of a fundamental goodness manifested in cordiality and humour.

BROOS, P. — **Van Kinderen die Heilig werden**. Antwerpen, 't Groeit, 1955, 32 pp. — One and a half pages on the youth of each of fifteen saints, attractively told, with a fine coloured vignette facing each.

BROUWERS, J. — **Nieuwe Wegen in de zielzorg**. Antwerpen, 't Groeit, 1956, 236 pp. — The author gives a general view of numerous publications

on the necessary renewal of the pastorate, emphasizing wisely the part of the parish and family, a thorough knowledge of the Faith, a more biblical and christocentric orientation of teaching and preaching, liturgical participation and lay activity in the Church's work. His exposition is practical, but general, and rather exclusively Dutch in outlook. He suggests further study and discussion, for which these pages will be very useful.

BUCKINX-LUYKX, A. — 1) **Ignatius, de Ridder**, Antwerpen, 't Groeit 1956, 327 pp. — 2) **De Roman van een Moeder**, *ibid.*, 285 pp. — Two novels, based on serious historical studies: St. Ignatius' youth up to his taking of vows at Montmartre, and the life of the mother of St. Francis Xavier.

GISBERG, H. — **Nu valt de beslissing**. Antwerpen, 't Groeit, 1956, 225 — pp. Dealing with the problems of today — the security of material conditions of existence, liberty preserved against arbitrary methods, the possibility of creating a culture according to personal conviction, the liberty of religion, — the author presents us with a Christian meditation full of wisdom. No bibliography.

MAYNARD, Th. — **Heiligen voor onze tijd**. Bilthoven, Nelissen; Antwerpen, 't Groeit, 2^e dr., 1953, 459 pp. — The author sketches the life and significance of 18 saints of the Middle Ages, modern times and the last few years, in a sober style in which the facts speak for themselves. Each biography can also be obtained separately.

RHANER, H. (tekst) — VON MATT (foto) — Van Bladel, F. (ned. bewer. king). — **Ignatius van Loyola, een biografie in beeld**. Brugge, Desclée de Brouwer, 1955, 334 pp., 224 grote foto's. — A valuable help to understanding the providential significance of a saint in his authentic surroundings.

WIJERS, A. F. — **Getuigenis over Christus**. Antwerpen, Sheed & Ward 1956, 228 pp. — These 50 talks over the radio on the gospels and Christian life are original in manner: the personal testimony of someone who has studied the Bible, knows the doctrine of the Church and addresses himself to modern man in his daily life. Discreet and penetrating, in the atmosphere of the liturgical year.

WISDORF, J. — **Wegwijzers**, conferenties voor meisjes die de school verlaten. Antwerpen, Sheed & Ward, z. j., 99 pp. — In a simple and delicate style, the author speaks of beauty, love, work and prayer, with a great sense of the real world which girls are about to enter.

Wij prediken U Christus. Cisterciënser-monikken van de XII^e eeuw beschouwen de liturgische jaarkring. Den Haag, Pax, Antwerpen, 't Groeit, 1953, 277 pp. — These 175 fragments of sermons lead those who meditate them to peace and elevation of soul, detachment and charity. The religion teacher can find testimonies to the sharing of the life of Christ in the liturgical year.

VI. COLLECTIONS.

“ **Hoogland** ”, Mechelen, 1956, 16 pp. : De Rooy, J. De H. **Schrift**. — De VREESE, J. 1) **Gods Wegenwacht**, 2) **Ieder jaar Mariajaar**. — KIELBAEY, F. **Wilskracht**. — WALSCH, W. **Roeping en Rozenkrans**.

“ **De Zonnewijzer** ”, Utrecht, Antwerpen, Spectrum, 1955, FARELL, W. & H. HEALY, M. **Uw Levensleer**, 360 pp. (summary of the Theologica Summa of St. Thomas). — SMIT, G. **Het jaar van de Heer**, 248 pp. (poetry for the liturgical year). — VAN DUINKERKEN, A. **Zeven eeuwen katholieke poëzie**, 272 pp. (from Hadewijch to Schaepman).

VII. TRANSLATIONS.

In the preceding pages we have already mentioned some translations of special importance for religious teaching. We here add some others of additional interest for religious formation.

BOEHM, A. — **De eeuw van de duivel**. Antwerpen, 't Groeit, 1956, 184 pp.

DE JAEGHER, Paul, S. J. — **De Deugd van Liefde**. Brugge, Desclée de Brouwer, 1956, 192 pp.

LESEUR, E. — **Dagboek en gedachten**. Antwerpen, 't Groeit, 1956, 206 pp.

RICHTER, F. — **Luther en Ignatius van Loyola**, vertegenwoordigers van twee werelden. Antwerpen, 't Groeit, z. j., 288 pp.

TIMPE, G., S. A. C. — **Bezinning langs de weg**. Gedachten over het Evangelie voor elke dag van het jaar. Brugge, Desclée de Brouwer, 1956, 400 pp.

M. VAN CASTER, S. J., *Brussels*.

ENGLISH LANGUAGE

HANDBOOKS OF RELIGIOUS FORMATION

DRINKWATER, F. H. — **Doctrine for Juniors**. London, Burns & Oates, 1956, 84 pp., 4s. 6d. — **Teaching the Catechism**. London, Burns & Oates, 1956, 9s. 6d. — These are new editions of books which have been constantly reprinted in England for the last twenty years; the second, formerly published in three small volumes, is now appearing in one volume for the sake of convenience. Catechists teaching the English catechism, either to very young children or to eleven-year-olds and over, will find in them a method based on experience, and the scriptural and doctrinal documentation required for their lessons.

BRANIGAN, J. J., M.A. — **The Teaching of Religion in Catholic Schools**. London, Macmillan & Co., Ltd., 1954, XIV-322 pp., 8s. 6d. — This book reflects the ideas of English Catholic educators today with regard to the contents and method of catechesis. Thanks to pioneers, such as Fr. Drinkwater, the catechetical revival is a reality in the English primary and secondary schools. There is still more to be done, but the essential has been understood and put into practice. This handbook affords teachers of religion in the primary and secondary grades numerous directives, lesson schemes, bibliographical information. In some cases, one would have wished for a more judicious selection. The historical notes concerning the catechism in England, Europe and America are inspired by the latest publications, especially by *Lumen Vitae*.

Our Quest for Happiness. 2. Through Christ Our Lord. Chicago, Mentzen, Bush & Co., 1956, 595 pp., \$ 2. 31. — In the new edition of this series of manuals for secondary education, the second volume, meant for the second year, has just appeared. The desire for perfection from every point of view is apparent. The general scheme has been changed. The section on morals occupies the last place, instead of preceding the life of Christ and the sacraments. In numerous places the text has been revised, especially as regards the headings. The bibliographies refer to the latest publications and in this way the book has been much modernized. The typography, completely renewed, the many illustrations in excellent taste, the paper and binding de luxe, respond to the best pedagogical requirements and also mark the importance of religious teaching. We will not discuss the other advantages of these manuals, which have already been reviewed in *Lumen Vitae*.

MISSIONS HELPERS OF THE SACRED HEART, SISTERS. — **Advanced Course for Catholic Living.** *Book One*: Huntington, Indiana Gur Sunday Visitor Press, 1955. pp. 174; *Book Two*, Mimeo. Baltimore, Maryland: Mission Helpers of the Sacred Heart, pp. 145.¹ Destined especially for use in classes of high school students in Religious vacation schools and other activities of the Confraternity of Christian Doctrine, the method of development in these books gives special attention to adolescent psychology. The basic text book is accompanied by a handy book entitled *Students Memo Pages*, which provides a good study tool.

The content is developed in units of related doctrines, treating of man, Christ and God. In skilful and authentic style the teachings of moral and ascetical theology are integrated with simple principles of psychology, logic, sociology, and ethics. Thus is effected a wholeness and unity in the development of knowledge of God, human nature, and Man's relationship to God through Christ.

The first year, treating of man as an individual in his relation to God, is basic to the other years. The ensuing years enrich, amplify, and apply the principles in the widening scope of life under the following general themes :

Second Year — Man in Society and his relation to God.

Third Year — Man's Moral Code.

Fourth Year — Man — a Catholic leader.

Good teaching methods are recommended and applied throughout the two volumes. Each unit sets forth clearly the Aim, Scriptural Sources, Points to Be Emphasized, Problems for Discussion, and Points for Notebooks. Teachers are guided in excellent methods for Orientation, Presentation, and Assimilation of unit study. Particularly commendable is the emphasis on the social aspects of Christianity and on the individual's obligations to society as a member of the Mystical Body.

All teachers of religion can learn much from the methods employed by skilled Confraternity workers.

EDUCATORS AND EDUCATIVE MILIEUX

Teaching Sisters.

RITAMARY, Sister. — **The Mind of the Church in the Formation of Sisters.** New York, Fordham University Press, 1956, XXXI-282 pp., \$ 3. — At the Congress of Teaching Sisters in September 1951, Pius XII expressed the wish to see them given a solid formation, corresponding in quality and diplomas with the requirements of the State. The Congregations of teaching religious in the United States immediately contacted each other, organized themselves and discussed the possibilities and American ways in which to

¹ Review by Sister Mary Janet, S. C., Curriculum Consultant of Secondary Schools.

apply the pontifical directives. The present volume tells of the work undertaken (conferences, discussions, consultations) during the year 1954-55 in order to discover the real intentions of the Church in the matter. With this in view, the Sisters asked eminent ecclesiastics to explain to them thoroughly the declarations of the Sovereign Pontiff and the S. C. of Religious (chap. I and II) ; they wished to know the point of view of the "superintendents of schools" and the rectors of colleges and universities (chaps. III and IV), finally they found out the programmes of formation employed in 14 communities of men and in the seminaries (chap. VII). All this collected information (plus chaps. VI and VIII dealing with more particular questions) constitute a mine of material information from which all future programmes will benefit. They bear witness besides to the immensity of the intellectual and educative movement aroused by the appeal of the Sovereign Pontiff.

Recruiting.

POAGE, Godfrey, C. P. — **For more Vocations.** Milwaukee, The Bruce Publishing Co., 1955, \$ 3.50. — The problem of vocations is the subject of several publications by Fr. Poage, but this book presents it in a new light. The author is well informed as to the questions raised by the considerable increase of vocations in the United States and he deals with the responsibility of those persons, especially teachers, who are called upon by their duties to encourage priestly and religious recruiting. He gives practical directions for creating interest in this direction, indicates how the candidates should be approached and their abilities judged, finally, deals with the environment, parents' opposition. His chapter on "Vocational Clubs" shows that they are a living institution with fruitful results, thanks to method and programmes which have been carefully thought out.

AIM AND GREAT ROUTES OF RELIGIOUS FORMATION

General Aim.

REDDEN, John D. and Francis A. RYAN. — **A Catholic Philosophy of Education.** Milwaukee, The Bruce Publishing Co., 1956, IX, 601 pp., \$ 4.75. — This work is chiefly a handbook of Catholic philosophy of education for higher Catholic instruction. The 12 first chapters deal with the fundamental concepts of a philosophy of education, the five following discuss the false philosophies of education and the last establishes what should be the education in a democracy. Every chapter is instructive, interesting and documented. Note the originality and fecundity of this synthesis in which the nature, aims, methods, of education, its programmes and organs are judged in function of the principles of scholastic philosophy and the false systems refuted by reference to those principles. The result is a Catholic philosophy of education which is solid and careful to express itself in the context of modern educative currents. We may however regret certain gaps : for instance, in

studying the manuals and programmes of religion in the secondary grade, the authors seem to ignore the greater part of the latest works on the subject. This handbook is, however, a valuable working tool, sometimes an indispensable one.

Bible.

The Holy Bible. — Sapiential Books. Paterson, St. Anthony Guild Press, 1955, VIII-712 pp., \$ 5.00. — This volume, containing the seven sapiential books (from Job to Ecclesiasticus) forms volume III of the translation of the Old Testament undertaken by the Catholic Biblical Association of America, a society of learned Catholic exegetists recognized by the hierarchy. This translation, made from the original texts, is widespread in the United States. Thanks to the subtitles and a clear typography, the sacred text first awakens the interest, then captivates the attention of the reader.

HAURET, Charles. — **Beginnings : Genesis and Modern Science.** Dubuque, The Priory Press, 1955, XV-304 pp., \$ 3.25. — A translation which is welcomed in English-speaking countries judging by the reviews which have appeared in the magazines, recommending it especially to teachers and adult study circles. In a sphere which perplexes the reflective Catholic, the author, in clear, concise and non-technical language, presents the public with the problems and the up-to-date solution. Note the importance of the last chapter devoted to pedagogical directives for the school and out of school teaching of these three first chapters of Genesis which are the subject of the work.

WARD, Maisie. — **We Saw his Glory.** London, Sheed and Ward, 1955, 16 s. — Very helpful to the catechist is this commentary on the four Gospels (and Acts). It lays under contribution all the great scholars to provide full background information for the Gospel texts in general and in detail ; a most helpful book. However one would like to add yet another book (non-Catholic presumably) which, to judge from a radio talk by its author, throws amazing new lights on Our Lord's Mind in some well-known passages : the book is *Rabbinic Judaism and the New Testament*, by Prof. David Daube (Athlone Press 45 s).

Liturgy.

CECELIA, Sister M., O. S. B. — **Companion to the Missal**¹. Milwaukee, The Bruce Publishing Company, 1954, XVIII-456 pp., \$ 3.75. — Now in its second printing this convenient manual gives a compact analysis of the meaning of the liturgical seasons and of the feasts in the temporal and sanctoral cycles. In quite short and clearly written descriptions it sets the scene for the Mass of every Sunday and feast, showing how each is part of the unified whole which is the liturgy of the Church.

¹ Review by Sister Mary Janet, S. C., Curriculum Consultant Secondary Schools.

The Companion is intended to be read before going to Mass. Its purpose is to increase understanding of the worship of the Church, but it is not a prayer book.

Sister Cecelia's long experience with the liturgical movement in the United States has given her a depth of understanding. Her book is a practical means to devotion and intelligent participation in the corporate worship of the Church. It has great value for both youth and adults.

HOWELL, Clifford, S. J. — **Preparing for Easter.** London, Burns & Oates, 1955, 116 pp., 6s. — Although written before the latest changes in the rites of Holy Week, this book constitutes, in view of preparation for Easter, a biblical catechesis for the liturgical period from Septuagesima to Easter Sunday. The many journeys of the history of salvation are relived in these 18 chapters, furnished with historical, doctrinal and liturgical information. Among the productions inspired by the spirit of the modern catechetical movement this essay merits especial mention.

McMANUS, Frederick, R. — **The Rites of Holy Week.** Paterson, St. Anthony Guild Press, 1956, IX-146 pp., \$ 1.25. — A detailed ceremonial for the rites of Holy Week according to the reform of November 1955. All the rubrics are perfectly well indicated even with diagrams. A very clear typography.

Christian Life.

TREVIÑO, José Guadalupe, M. Sp. S. — **Rules for the Spiritual Life.** Milwaukee, The Bruce Publishing Co., 1956, VIII-179 pp., \$ 3.50. — A translation by B. H. Hunt and presented in a fine volume. Our bibliographical chronicle has already reviewed this work in its original edition (*Lumen Vitae*, IX, 1954, p. 158). Here we will simply again mention its practical character and note the numerous historical examples illustrating the rule of the spiritual life synthesised with talent by the author, chiefly for persons engaged in a very active life.

GENERAL METHODOLOGY

Active Method.

DRINKWATER, F. H. — **Catechism Plays.** London, Burns & Oates, 1955, 99 pp., 5s. — The republication of these dialogues and catechetical games will certainly be welcomed by catechists. Further additions perfect this valuable tool for the active and intuitive method of teaching religion to pupils of 12 and over. *Lumen Vitae* has already recommended it several times.

SPECIAL METHODOLOGY

VAWTER, Rev. Bruce, C. M. — **A Popular Explanation of the Four**

Gospels.¹ Huntington, Indiana : Our Sunday Visitor Press, 1955. 2 vol. Pp. 850. Paper bound, \$ 4.00 per set. Single volumes, \$ 2.25 each. — The present trend towards direct study of the Gospels in religion classes has created a need for supplementary books. An important one which has appeared lately is the explanation by Father Bruce Vawter. It is the latest in a series which has been popularly called " Father Smith Instructs Jackson. " The book has had excellent recommendation by the Catholic Biblical Association of America, not only because of its clear and readable style, but because it has treated difficult passages and given thorough explanations. An example would be the satisfying treatment of the troublesome passage in St. Matthew on divorce.

The work is in two volumes, the first of which contains chapters one to sixteen inclusive.

The first chapter gives an excellent general foundation for New Testament study. The second chapter is devoted to a full explanation of the meaning of " The Word. " It is amazing how clearly Father Vawter explains, " The Word made Man. " Other chapter headings indicate the emphases which they take. Some of these are : The End of Prophecy ; Joy to the World ; A Light Begins to Shine ; Living Water ; Success in Gallilee ; The Keys of the Kingdom ; A House Built on Rock ; Rejection in Gallilee ; I am the Bread of Life ; Upon this Rock ; Yet a Little While.

Volume II contains Chapters seventeen to thirty and centers largely on our Lord's last year of life. Each volume contains a map of Palestine in Christ's time and one of the city of Jerusalem. There is also a good index of Gospel passages.

Although this book was especially directed toward the work of the Fraternity of Christian Doctrine, it will still be valuable in Catholic schools. There are so many excellent high school texts in religion today that there is danger of pupils concentrating on a single book. This is detrimental both to the development of critical thinking and intelligent understanding. Hence, good supplementary books of this kind have tremendous value.

The book must be used in conjunction with a New Testament. It has been especially designed for use with the translation published by the Fraternity in 1941. It also strongly recommends that Father Stedman's Harmony of the Four Gospels entitled, *My Daily Reading from the Four Gospels* be used as a basic text. However this is not necessary.

The *Popular Explanation* carries in the margin of the text the verses of Scripture which correspond to the topic under treatment. This is necessary of course, since many incidents have been told by more than one Evangelist. For convenience, numbers referring to Father Stedman's harmony are also given.

The fictional Father Smith and Mr. Jackson provide an interesting approach to Gospel explanation. Mr. Jackson has studied enough and knows

¹ Review by Sister Mary Janet, S. C., Curriculum Consultant of Secondary Schools.

enough to ask just the right questions and bring forth the difficulties that present obstacles to belief and understanding. The answers of Father Smith are couched in language that corresponds to the conversational setting. At the same time they are completely adequate for their purpose. This work has valuable help to offer to students and teachers and to any one giving instructions to others.

MARIETTA, Sister, S. N. J. M. — **Singing the Liturgy**.¹ Milwaukee : The Bruce Publishing Company, 1956. XVI and 320 pages. Price \$ 4.50. — As interest in the liturgical movement grows there is increasing demand for basic instructional material suitable both in schools and in adult education groups. Several books within the past year are particularly valuable for schools. The most recent, focused on the function of music in the liturgy, is at the same time a valuable source book in the history of the liturgy of the Church.

Among the topics treated are : the development of liturgical singing from early centuries to the present ; the theory of chant, including rhythm, modality, psalmody, notation, and counting ; directions for pronunciation of ecclesiastical Latin ; and an extensive outline of the liturgy of the High Mass. The explanations are extremely clear and make interesting as well as informative reading. This is particularly commendable because of the technical nature of some of the points.

There are several good teaching aids. Every chapter in the book is divided into several parts after each of which are review questions suitable for testing or drill. An appendix gives interlinear translations of many important and popular liturgical hymns. Because of the natural arrangement of much ecclesiastical Latin, these interlinears are easily read in the English order, and should increase comprehension. Over 140 easily and reliable reference sources are listed in the bibliography. The index is complete and includes cross references.

The book has much material of value to teachers of both music and religion. It should be an aid to closer cooperation between the two departments in schools.

The value for adult groups is incalculable. Smooth reading style makes it appropriate for individual study. Accordingly it offers considerable help to the priest who wishes to introduce the sung Mass or other congregational singing.

MORRIS, John, J. — **A Catechism for Confirmation**. Forest Park, The D. Farrell Co., 1955, 31 pp. — A catechesis on confirmation, the ceremony and a bibliography form the substance of this pamphlet which each candidate would be well advised to procure. The catechesis is made up of 8 lessons with questions and answers ; explanations would, however, have been ne-

¹ Review by Sister Mary Janet, S. C., Curriculum Consultant of Secondary Schools.

cessary in several places. To complete the teaching, the excellent pamphlet *Confirmation* by His Lordship Mgr Coderre, bishop of St. Jean (Canada) helps the candidate to live his confirmation.

Sacrament Pamphlets. Collegeville, The Liturgical Press, 1956, 32 to 64 pp., \$ 01.0. — In order to further the understanding of the ceremonies of the ritual and to allow the faithful to take their share with more attention and devotion, the Liturgical Press publishes excellent pamphlets printed in black and red which contain the English text in full and some of the Latin texts of the ceremonies. It contains the rites which illustrate the great moments of life : baptism, marriage, extreme unction, burial. These pamphlets are very attractive in their presentation and commentaries and should be found in all Catholic families.

Paraliturgy.

DORZWEILER, Edwin, O. F. M. Cap. — **The Seminarian's Via Crucis.** — **The Priest's Via Crucis.** — Paterson, St. Anthony's Guild Press, 1955, 30 pp. — Two illustrated pamphlets in which each Station of the Way of the Cross is commented upon with regard to the preparation for or exercise of the priesthood. The texts are reduced to 15 lines at most and provide a rich subject for meditation if one wishes to linger over them.

MAYNARD, Theodore. — **The Fifteen Mysteries.** Paterson, St. Anthony Guild Press, 1956, 66 pp., \$ 1.00 ; Edition de luxe of a poetical commentary on the fifteen mysteries of the rosary. Each of these fifteen poems, of about four pages, is divided into verses of unequal size, corresponding to the ideas developed. The work is of great freshness of feeling, with descriptions of the Gospel scenes which captivate. An atmosphere of deep and pleasant devotion.

MADELEVA, Sister. — **American Twelfth Night and Other Poems.** New York, Macmillan Co., 1955, 48 pp., \$ 2.00. — Edition de luxe of poems on the Nativity, brief, inspired by the religious folklore of several countries. Their simplicity and charm make this a useful collection for Christmas.

According to Age.

FULLAM, Raymond, B., S. J. — **The Popes on Youth.** New York, The America Press, 1956, XV-443 pp., \$ 5. — This work represents the result of seven years of study and research, and is also the fruit of personal experience of youth and enriched by frequent contacts on the subject with bishops, theologians, social assistants, children's judges and educators. The mind of the Sovereign Pontiffs, since Leo XIII to Pius XII, on the formation of youth and the direction which it needs is shown by a considerable number of pontifical documents and allocutions ; the most appropriate extracts are here divided into 39 chapters, under four principal headings : the authority of the Popes on youth — the principles of formation of youth — directives on the responsibility of adults towards youth — influences opposed to the for-

mation of youth. At the beginning of each chapter a suggestive synthesis brings out the chief meaning of the pontifical quotations, always short and accompanied by their exact references. The index of the documents and subjects facilitates the employment of this book, remarkable for doctrine and method.

CICOGNANI, Amleto Giovanni, Most Rev. — Addresses and Sermons (1951-1955). Paterson, St. Anthony Guild Press, 1955, XII-279 pp., \$ 3.00. — Delegate Apostolate to the United States for nearly a quarter of a century, His Lordship Mgr Cicognani, now Cardinal, collaborated very actively in the development of Catholicity in this country. His talks and occasional sermons, of which we have here the fourth volume, witness to great theological, canonical, philosophical knowledge, and to a real understanding of the history of the Church in America. Future American historians cannot ignore them. Educators and catechists will be fruitfully inspired not only by the numerous pages meant for them, but also by the rich contents of the whole work.

Queen's Work Pamphlets. St. Louis, The Queen's Work, 30 to 40 pp., \$ 0.10. — The pamphlets published by "Queen's Work" constitute a Catholic literature in tune with the mentality and uneasy life of our times. The adult will find a sure teaching on all the questions which far or near are of interest to his religious life. More than two hundred pamphlets are already in circulation, all written by talented and experienced authors. Among the latest which appeared in 1955 and 1956 we may mention: *I Use the Sign of Cross*, *Mary's Morning Minute*, *What a Single Girl can do for Christ*, *How to be a Christian in Sports*, *What are Vocations Made of?*, *America's Martyrs*, *These Lucky Catholics*, *Ten Years Slave Labor in Communist Russia*, *Which Rites are Right?*

Guild Family Readers. St. Paul, Catechetical Guild Educational Society, 1955, 64 pp., \$ 0.15. — The "Catechetical Guild" has added three new pamphlets: *The Living Parish* — *Many are Called* — *The Crowning Veil* — to the series intended for adults, which form a kind of family catechesis. Like the preceding, these pamphlets on the parish and vocation are written by the best authors. The cover sometimes shocks our taste, but is calculated to attract attention.

Guild Pamphlets. Paterson, St. Anthony Guild Press, 36 pp., \$ 0.10. — These pamphlets can be classed in two categories. Those of general pastoral interest treat of various subjects in connection with Christian life. Numerous authors collaborate. Others are mainly expressive of Franciscan thought, such as: *St. Francis and the Eucharist*, *Thoughts from St. Bonaventure about the Mother of God*, *A Burning and a Shining Light*. All deserve to be widely read.

DAVIS, Thurston, N., S. J., and Joseph SMALL, S. J. — **A John Lafarge Reader.** New York, The America Press, 1956, XIV-272 pp., \$ 3.50. — This anthology of editorials and articles on new problems which have not yet been the subject of thorough study, is a good example of the talents and work of Fr. John Lafarge. The extracts from his vast production which are collected here refer to the following subjects : Art and literature ; religion ; the Church and the world ; social action ; Russia and the communists ; human relations ; there is no great problem of today which is not treated of with authority, charity and breadth of view, especially that of interracial justice, of which John Lafarge has courageously demonstrated the Christian implications. Few books are as apt as this for the appreciation of lucidity and dynamism of American Catholic life.

SOCIOLOGY

FICHTER, Joseph, H., S. J. — **Social Relations in the Urban Parish.** Chicago, The University of Chicago Press, 1954, VII-264 pp., \$ 5.50. — This study of parochial sociology represents an attempt at a thorough treatment of three fundamental points : the typology of the parishioner ; the reciprocal influences of social institutions and the parish ; the future progress of parochial sociology. Fr. Fichter's position is very advanced with regard to the typology of the parishioner, whom he divides into the élite parishioner, the average, the marginal, and the parishioner by name only. His study of the interactions of the institutional milieu and the parish analyses at length (seven chapters) and learnedly the factors and consequences. Finally the means to cause parochial sociology to progress further are discussed. Note the aspects of the parish which according to the author would be best for a " conceptualisation " of the parochial complex and would allow of its being better understood. This remarkable work will be indispensable for further work in this direction.

BERNARD, Raymond, E., S. J. — **Who is the Negro ?** — MADIGAN, James, S. J. — **The Catholic Church and the Negro.** — TWOMEY, Louis, T., S. J. — **How to Think about Race ?** — St. Louis, The Queen's Work, 1956, 1941, 1951, 32-40-40 pp. — These pamphlets demonstrate the importance today of the racial question in America. Their merit lies in their study of the historical, psychological, sociological and religious aspects, taking into account not only the Church's teaching, but also currents of opinion and the latest events. The directives for action in favour of the Blacks are adapted to each age, milieu and profession.

Louis MEILHAC, *Brussels.*

GERMAN LANGUAGE

HANDBOOKS OF RELIGIOUS FORMATION

SCHREIBMAYR, Franz and TILMANN, Klemens. — **Handbuch zum katholischen Katechismus. I. Von Gott und unserer Erlösung**, 2nd edit., Freiburg, Verlag Herder, 1955, VIII-222 pp., DM 9.20. — The catechetists, Schreibmayr, Tilmann, Fischer and Wiggers, who worked for so long at the composition of the new German catechism, know by experience the new task which this text imposes on the catechist. They have sought to help him by the speedy production of an adapted manual, which will consist of three volumes. This first volume deals with lessons 1 to 21. Each volume will contain doctrinal, psychological, pedagogical and ascetical notes intended for the catechist, followed by one or two lessons according to the Munich method. The improvements contained in the new German catechism are here considerably developed, as will be seen by the attentive perusal of the contents and methods of one of the lessons in this manual. There is no doubt but that its influence will be widespread, in spite of some weak points which experienced critics may discover. Cf. *Lumen Vitae*, XI (1956), no. 2, p. 361 the remarks of Fr. H. Drinkwater concerning the new German catechism.

BARTH, Alfred. — **Katechetisches Handbuch zum katholischen Katechismus. I.** Stuttgart, Schwabenverlag, 1955, 598 pp., DM 15. — Having also assisted in the composition of the new German catechism, A. Barth was qualified to write a manual to help in its employment. The first volume deals with the first 44 catechism lessons. In each lesson there is an average of two complete catecheses, preceded by theological and methodological indications. It cannot be said that this manual duplicates that of Schreibmayr-Tilmann, for many of the remarks, directions, and examples are different, not to speak of the general aspect of the exposition, which has its own stamp, suited to the various needs of school and out of school religious formation. The author continues the celebrated catechetical tradition of the diocese of Rottenburg, which he passes on to his readers. The few criticisms which have been made as to this work only concern details. Binding and typography do the publisher credit.

GOLDBRUNNER, J. — **Katechismusunterricht mit dem Werkheft, I-II.** München, Kösel-Verlag, 1956, 108-113 pp., DM 4.80-5. — This catechetical manual for the primary grade is composed of short lessons, each about a page of text and a page of illustrations, abstract in character. The author has desired to bring out the "heart" of the catechism lessons. Text and designs respond to the modern methods of catechetical pedagogy. The first book of

the series deals with God and our redemption ; the second with the Church and the sacraments ; the third will have as its subject the commandments and the last ends ; they will form together a didactic complement to the official catechism and a memory aid.

HÜSSLER, Josef. — **Religionslehrbuch für Sekundarschulen.** Luzern, Rex-Verlag, 1955, 302 pp., Sw. Frs. 8.50. — The author is publishing this religion handbook, after his catechism manual, for secondary grades. It consists of two parts : an exposition of dogma and morals, a summary of the history of the Church. The latter traces the broad outlines of the life of the Church from century to century. The doctrinal exposition has four subdivisions : the work of creation and redemption ; the kingdom of God on earth ; our life before God and men ; individual personality. These titles, as also the titles of the 51 lessons, will certainly arouse the interest of adolescents. At the head of each lesson there is an extract from the Bible to which the lesson refers and from which at least part of its development derives. The explanations are made up of traditional and rational scriptural arguments of theology with answers to objections, but there is no apparent systematization. Without solving all the difficulties inherent in a presentation meant to respond to the intellectual standard of the pupils, the exposition is, generally speaking, suited to them and to the christian mentality of their background. — A manual of notes in fascicules destined for the catechists and teachers : *Handreichung für den Katecheten zum Religionsunterricht für Sekundarschulen* (1), covers the 16 first lessons of the handbook. These notes are distinguished by their depth of doctrine, directions, bibliographical information and a questionnaire for each lesson, and form a useful complement to this work.

HISTORY OF CATECHESIS

PADBERG, Rudolf. — **Erasmus als Katechet.** Freiburg, Verlag Herder, 1956, XI-168 pp., DM 10. — The history of catechesis, almost non-existent for the period of the end of the Middle Ages, and the dawn of the Renaissance, will find valuable information in this thesis accepted by the university of Tübingen, on the two catechisms written by Erasmus : a small catechism : " Christiani Hominis Institutum, " and a large one : " Symboli Apostolorum Decalogi Praeceptorum et Orationis Dominicae Explanatio. " The author begins by a justification of Erasmus — will the controversy on this point be ended thereby ? — against the unjust accusations of Luther and the Counter-Reformation, then in a chapter headed " The state of catechesis in and around 1500, " gives a page of history which is unique of its kind. As for the two catechisms of Erasmus, who, with Collet, is the indisputable initiator of the catechetical revival of his day, they are to be judged in the perspective of the period : their merits (for instance, their Christocentrism) will appear all the greater and certain gaps (for instance, on the central authority of the Church) explain themselves. This viewpoint also explains.

why the small catechism is composed in elegant Latin hexameters. With this work, inspired by Dr. Arnold, it would seem that new perspectives are opening upon the history of catechesis.

EDUCATORS AND EDUCATIVE MILIEUX

BREZINKA, Wolfgang. — **Erziehung als Beruf.** Wien, Österreichischer Bundesverlag, 1955, 222 pp. — The Institute of comparative pedagogy at Salzburg presents in this volume the speeches and discussions of its fifth international congress (1954), whose subject was "the Personality of the Educator." Three elements are knowledgeably dealt with: the psychological, social and religious. All possible aspects seem to be discussed, or at least mentioned, and the most modern experiments and data taken into account. The reports and bibliography concerning questions of aptitudes, training and duties of the educator constitute a valuable aid to work.

FASCIE, Bartolomeo, Don. — **Wie Don Bosco seine Buben erzog.** München, Verlag Ars Sacra, 1955, 160 pp., DM 7.20. — This book, translated by O. Karrer, retains only the features of Don Bosco's life and writings which characterize him in his role as educator. Each reader must from these concrete facts draw conclusions for himself and others. While so many books dilate upon the qualities and duties of educators, it is a good thing that a selection of examples such as this should offer them subject matter for personal reflection. Binding and typography are excellent, as are all the publications of "Verlag Ars Sacra."

AIM AND GREAT ROUTES OF RELIGIOUS FORMATION

Bible.

BAUER, Johannes. — **Die biblische Urgeschichte.** Paderborn, Ferdinand Schöningh, 1956, 87 pp., DM 3.20. — This new pamphlet in the series *Paderborner Schriften zur Pädagogik und Katechetik* has, like its predecessors, a scientific stamp from which religion teachers can easily draw much profit. Six questions concerning the primitive history of mankind are dealt with: the creation, the earthly Paradise and the Fall, the period preceding the Deluge, the story of the Tower of Babel. Each study defines clearly both the hypotheses and the reliable assertions concerning these important points.

HÜNERMANN, Wilhelm. — **Bündnis mit Gott.** Innsbrück, Tyrolia Verlag, 1955, 493 pp. — If the faithful are to read the Old Testament, they must have it presented to them in an interesting and intelligible manner. The 69 narratives in this book meet the case: they synthesize the whole period of history preceding and preparatory to the coming of the Saviour in a simple narrative of facts and events, without too many literal quotations, with a great sense of the part played by each person. Each narrative is characteri-

zed by an increasing interest. In view of the narrow horizons of modern life, it is to be hoped that many young people and adults will draw from these pages nourishment for their faith and trust in God.

Liturgy and the Life of Prayer.

JUNGSMANN, Josef, A., S. J. — **Der Gottesdienst der Kirche.** Innsbrück, Tyrolia-Verlag, 1955, 272 pp., S. 58. — This new publication by Fr. Jungsmann gives the substance of courses on the liturgy given during thirty years to theological students. The author seems to regret that he has, so to speak, been forced to summarize his liturgical teaching in 300 pages for insertion in a popular religion series, but those who could not attend his lectures will be pleased. Although each question could not be developed as far as the author would have wished, all the liturgical questions are there in their broad outlines, connected with their historical origins and set in a general framework. There is no lack of precision : historical details, for example, regarding the divine office, the Church's singing, symbolism, ceremonies for the celebration of worship. This synthesis, which takes into account the latest publications on the subject, is more particularly remarkable in the chapters on the Sacraments and the Mass.

PEIL, Rudolf. — **Handbuch der Liturgik für Katecheten und Lehrer.** Freiburg, Verlag Herder, 1955, X-174 pp., DM 8.50. — This liturgical manual is intended to respond fully to the requirements of the new German catechism as concerns the teaching of the liturgy. While developing all the points touched upon by the catechism, it offers catechists a treatise in which the historical, doctrinal and symbolic elements of the liturgy mutually enlighten and complete one another. The book is divided into four sections : general ideas on the liturgy ; the liturgy of the Mass ; the liturgy of the ecclesiastical year ; the liturgy of the Sacraments. Practical directions for catechesis and participation in the ceremonies of worship are placed after each section. This manual bears witness to " a theological understanding of the liturgy, in conformity with the ideas of the liturgical movement " (Arnold), and to great pedagogical experience. The pedagogical catechist will enrich his knowledge and his teaching by its use.

SCHMIDT-PAULI, Elisabeth, von. — **Gebetbuch des neuen Menschen.** München, Verlag Ars Sacra, 1955, 46 pp. — To her former prayerbooks, such as *Messbuch des neuen Menschen*, the author adds a new one containing elevations, prayers suited to the hours of the day, circumstances of life and the particular disposition of the faithful. A deep sentiment of the love of God, the Church and the neighbour animates these pages, rendered even more attractive by an artistic typography. The illustrations are taken from the works of El Greco.

Liturgical Pastorate.

Der christliche Sonntag. Wien, Verlag Herder, 1956, 188 pp., DM 7. —

The meeting concerning the pastorate organized in Vienna in 1955 had as its subject the sanctification of Sunday. Quite rightly, organizers and speakers looked upon the Christian way of keeping Sunday as a question upon which the fate of our generation depends. The 19 papers tend to discover the reasons and means of restoring to the Christian Sunday its whole significance and influence, to seek a remedy for the acute Sunday crisis which exists in the world of technique and youth. These problems and their solutions are by turns examined in the light of history, theology, casuistry, liturgy and general and family sociology. As an appendix to the volume there is an article by Fr. J. A. Jungmann, S. J., indicating to pastors of souls what the decree "Maxima Redemptionis" of the 16th November 1955 requires of them.

SIEMER, L., O. P. — **So sind wir Menschen.** Frankfurt am Main, Verlag Josef Knecht, 1956, 226 pp., DM 8.80. — The religious talks on the radio and television which are collected in this volume are classified under the following titles: We men are like this — God calls — Men in the Church — Mary in the Bible — Faith — The Divine order — Death, the door to life. The reader will find again that picturesque and rapid style, that condensed doctrine, so solid and up to date, which captivated hearers and spectators. In this new literary form, Fr. Siemer's talent treats the great Christian truths with facility and, thanks to his knowledge of the human heart and of his period, knows how to interest the least likely audiences.

GRENTRUP, Theodor. — **Die Apostolische Konstitution «Exsul Familia» zur Auswanderer- und Flüchtlingsfrage.** München, Verlag "Christ Unterwegs", 1956, 245 pp., DM 15.80. — This book on the Apostolic Constitution concerning "displaced persons" does not only give the German translation, but also a commentary and geographical, statistical, juridical facts which, with the importance of the problem, bring out the religious and charitable significance of the pontifical document. Clearer and more trustworthy theoretical and practical information could hardly be furnished on the needs of the pastorate for refugees of all countries and classes. In a more condensed form, it is the subject of the pamphlet by His Lordship Mgr Coderre, Bishop of St. Jean (Canada): — "*La doctrine de l'Église sur les migrations*," Edit. Bellarmin, Montréal.

Christian Life — History of the Church — Hagiography.

BICHLMAIR, Georg, S. J. — **Christsein in Wirklichkeit.** Wien, Verlag Herder, 1956, 141 pp., S 28. — These pages were written during the enforced exile of Fr. Bichlmair and are posthumous. Faced by the particularly haughty and violent ideologies of 1940, the affirmation of the quality of a Christian could alone save souls; the same is the case today. Such was the *raison d'être* of these lofty considerations, stamped by the gravity of the hour. Here are some headings: The Christian importance of life on earth; the mystery of the Christian life; the nature of mortal sin; obstacles to the life of faith;

Christian hope in the tragic hours of life ; radiating charity, etc. Few books contain as this does so much personal reflection on the sense of Christianity confronted with actual events.

SEPPELT, Franz Xaver. — **Geschichte der Päpste. I. Von den Anfängen bis zum Ausgang der sechsten Jahrhunderts. — II. Von Gregor dem Grossen bis zur Mitte des elften Jahrhunderts.** München, Kösel Vg, 1954-1955, 318-454 pp., DM 25-31. — This work, consisting of six volumes, is a new edition, revised and brought up to date according to the latest historical researches. While centering attention on the acts and gestures of the Popes, the author also gives a general view of the history of the Church in each epoch. The life of the Church and that of the papacy are inseparable. This work gives the broad outlines and important facts of each pontiff's line of action ; it is too little for a thorough historical study, but the reader will gain an ample knowledge of each pontificate, its greatness and weakness, fights against heresies and concessions to the manners of the period, its spiritual role and temporal preoccupations. Every Catholic ought to interest himself in the history of the papacy by this kind of reading.

OHM, Thomas. — **Wichtige Daten der Missionsgeschichte.** Münster, Aschendorffsche Verlagsbuchhandlung, 1956, 200 pp., DM 21.50. — The history of evangelization in all countries and all latitudes since Our Lord's times, represents a considerable amount of events. Thomas Ohm, with the help of orthodox and Protestant scholars, classifies them chronologically. The result is a picture of 200 pages, clearly presented, easy to consult quickly and having all the guarantees of a scientific work. The choice of dates and their classification may sometimes lead to discussion, but in such a vast subject, several different opinions can be defended and all cannot be satisfied. This chronological review of the missions will give the missionary training of adolescents an extremely suggestive framework.

SCHREIBER, Georg. — **Irland im deutschen und abendländischen Sakralraum.** Köln, Westdeutscher Verlag, 1956, 127 pp., DM 9. — This pamphlet is one of a series dealing with scientific work published by the "Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen." In it is traced, with the help of critical data, the activity of famous Irish monks such as Patrick, Columban, Fridolin, Fiacre, who evangelized the continent at the beginning of the Middle Ages and at their apogee. They stamped with their mark the religious and even social life of the West. A book such as this, sober but incomparably well documented, will be most useful in teaching the history of the Church.

SCHURHAMMER, Georg, S. J. — **Franz Xaver. Sein Leben und seine Zeit.** Erster Band : **Europa 1506-1541.** Freiburg, Verlag Herder, 1955, XXXII-744 pp., DM 48. — The European period of St. Francis Xavier's life (from his birth to his departure from Lisbon for India) is the subject of

a captivating and extremely detailed narrative in the first volume of a work which makes use of numerous documents unused or unknown up to the present time. The chief headings are as follows : Youth — At Paris University — The Holy Land — The Society of Jesus — At the Court of the King of Portugal. The story of the saint's life is made more vivid for us by its historical background : the intellectual background of Paris in which the scholastic and humanist currents converged ; the religious background of Rome ; the political setting of the Portuguese court ; the social atmosphere of the European countries. Francis' stay in Paris is the subject of longer treatment than it has received from earlier historians, and pupils and teachers will find in it useful lessons as to their intellectual, moral and religious conduct. Throughout all the stages, Paris, Venice, Rome, Lisbon, the interior life of the saint is apparent, his continual spiritual ascent, of which the friendship and direction of St. Ignatius form one of the most powerful supports. It is necessary to read this book to discover the wealth of its contents, the formative value and erudition of this remarkable hagiographical work.

Systematic Teaching. — Catechesis.

PEIL, R., Dr. — **Katechetik**. Düsseldorf, Patmos-Verlag, 1954, 256 pp. DM 12.80. — Three books called "*Katechetik*" have made history since their publication : that of M. Gatterer, about 1910 ; that of H. Mayer in 1927 ; that of J. A. Jungmann in 1953. Dr. Peil's does not mark, as does its predecessors, a new stage in the history of catechesis ; he however succeeds in giving religion teachers and catechists the benefit of the results obtained in German-speaking countries. In this way the book is of practical use : principles and applications, even model lessons, are combined without a multiplication of details. Specialists have written the chapters on the teaching of religion in trade schools and special schools (children's sanatoria, for example).

CONTENTS OF CATECHESIS

Syntheses.

SEMMELOTH, Otto, S. J. — **Gott und Mensch in Begegnung**. Frankfurt am Main, Verlag Josef Knecht, 1956, 362 pp., DM 12.80. — The subject of this book is the Catholic Faith considered from the point of view of a meeting of man with God, and it might be called a kind of "existential theology." The summary is as follows : I. The encounter with God as man's destiny ; human existence with regard to the creation and revelation ; the partners in the encounter. II. The encounter with God made possible : Christ as Mediator ; the Church as the place of meeting. III. The realization of the encounter with God : the provisional meeting on earth (Sacraments, grace) ; the final encounter in the "Four Last Things." The author does not intend to transfer the formal object of asceticism to theology. In reality, the personal encounter with God is the aim of theology ; to make of it the fundamental

perspective of dogma would be to reduce the horizon of teaching and to make certain subtleties of argument obligatory. We find here chiefly an attempt to unite the truths of our Faith, to make them more intelligible, more living and more attractive by linking them to the great appeal addressed to us by God by and through His Son, Our Lord Jesus Christ.

ROTH, Herbert, S. J. — **Also glaube ich.** Freiburg, Verlag Herder, 1955, 354 pp., DM 12.80. — Pastoral experience and the acquirements of a teacher meet together in this realization "of a theology for the laity" less occupied with detailed developments than with clear and suggestive surveys of the whole. After a kind of fundamental theology on revelation and faith, the whole of the Christian faith is called : "Gott und seine Welt," with the sub-titles : God-Jesus Christ — The Church of Jesus Christ — the Christian — The Last Things. At first sight, the book is not as interesting as the manuals, owing to its conciseness. But adults, converts who have received a solid instruction in catechism classes, will find in it matter to perfect and evaluate their religious knowledge.

Apologetics.

RIEDMANN, Alois. — **Die Wahrheit des Christentums. IV. Die Wahrheit über die vier letzten Dinge.** Freiburg, Verlag Herder, 1955, XVI-342 pp., DM 21.80. — The fourth and last volume of this important work continues the apologetic line of the three preceding ones, already reviewed in *Lumen Vitae*. Here the parallel study, a very thorough one, of Christianity and non-Christian religions and philosophies, even the most primitive, bears on the Four Last Things : Death, the Judgment, Heaven and Hell. There are four sections divided into chapters, each headed by a thesis which gives the general idea of the abundant documentation. The eschatology of the Old Testament is dealt with at length. This work well deserves the great welcome it has received. To study these matters, it would be hard to find an equivalent for synthesis and documentation in modern theological literature.

SOLOWJEW, Wladimir. — III. **Una Sancta.** — VII. **Erkenntnislehre, Aesthetik, Philosophie der Liebe.** — Freiburg, Erich Wewel Verlag, 1954 and 1953, 474-450 pp., DM 28. — 20. — Wladimir Solowjew is one of those thinkers who belong more to mankind to their nation. Together with a group of Catholic, Protestant and Orthodox scholars he is working at the German translation of his complete works under the direction of Professor Szyllkarshi. Volumes III and VII have already appeared in a fine edition published by Erich Wewel. Volume III 'Una Sancta', contains the writings of the Russian thinker concerning the union of the Churches and the establishment of the universal theocracy which he desires : the famous letter to Mgr Strossmayer, Catholic bishop of Diakovo in Bosnia ; three short articles, among which is "Saint Vladimir and the Christian State ;" finally, the article on Russia and the universal Church. In volume VII, there are various

philosophical writings with vast and original viewpoints : Theoretical philosophy ; Beauty as the revelation of Unitotality ; the meaning of love ; the vital drama of Plato, etc. All teachers will find in this work not only Christian intellectual material but pages of which the fascinating presentation and the literary beauty will reduce the modern adolescents' sentimental opposition to Christianity, which a notional teaching too often leaves intact.

God.

BRINKTRINE, Johannes. — **Die Lehre von Gott. II. Von der göttlichen Trinität.** Paderborn, Verlag Ferdinand Schöningh, 1954, 237 pp., DM 9.80. — Although the theologian in quest of fuller developments of doctrine might not pay much attention to this *treatise on the Blessed Trinity*, it is suitable for the religion teacher or the intellectual who seek a development of their knowledge. It gives the traditional doctrine clearly in all its aspects, replies to certain recent objections, deals with the so-called "divine triads" in non-Christian religions, and furnishes an abundant bibliography for each question. There is a positive section : the teaching of Scripture and Tradition ; a speculative section on the divine processions, the divine missions, divine relations, the divine persons ; an appendix on the "triads" in non-Christian religions. There is also a table mentioning the theological notes which affect the theses enunciated. The book furnishes a good working instrument for catechesis.

The Blessed Virgin.

SCHUCKLER, Georg. — **Maria im Geheimnis der Kirche.** Köln, Verlag Wort und Werk, 1955, 161 pp., DM 4.50. — This book is inspired by that of O. Semmelroth, S. J., called *Urbild der Kirche*. It develops the theme dear to the Fathers of the Church : Mary, type of the Church, in her virginity, purity, maternity, etc. Because this parallel Mary-Church is supported by a large amount of patristic material, the book does not lack either value or utility. It is to be regretted that these treasures of tradition are presented in too solid a style and typography. However, it is of value to the teaching of this subject, being intended to bestow "a living and fruitful understanding of the Church."

SEMMELOTH, Otto, S. J. — **Das neue Dogma im Widerstreit.** Würzburg, Echter Verlag, 1951, 62 pp. — Three well-known theologians, O. Semmelroth, H. Bacht and J. Loosen, have collaborated in the composition of this pamphlet which replies to non-Catholic writings, chiefly Orthodox and Protestant, criticizing the definition of the dogma of the Immaculate Conception. The subjects of these writings, the number of which is increasing, can be collected under three heads : œcumenical contacts have no longer any *raison d'être* ; the new dogma is not theologically founded ; the definition was neither necessary nor useful. The pamphlet gives quotations on these three points and demonstrates in a masterly way the gaps, equivocalities and errors. Two bibliographies of recent Catholic and non-Catholic publications on the new dogma complete the work.

The Church.

LIPPERT, Peter, S. J. — **Die Kirche Christi.** Freiburg, Verlag Herder, 1956, 293 pp. — We will simply mention here the republication in German of this universally known book. Under the three great headings : the fact of the Church — the nature of the Church — faith in the Church, the exposition is very up to date and of a synthetic character which cannot fail to reinforce the Christian's faith and to awaken in those outside the desire to belong to the Catholic community.

Theological Virtues.

WALTER, Eugen. — **Wesen und Macht der Liebe.** Freiburg, Lambertus-Verlag, 1955, 183 pp., DM 8.70. — These considerations, the fruit of personal meditation and first presented in the form of articles, conferences or sermons, bring to the theology of charity a contribution of a practical nature. The author, the parish priest of Freiburg in Brisgau and an eminent theologian, draws the interest of his readers and audience to the most sublime teachings of the divine Saviour, in these vivid and picturesque articles on the Christian ideal, the theological aspect of charity in the New Testament, the role of charity in the Four Last Things, etc. There are numerous directives and recommendations with a view to education in charity. The whole book is centred on this education.

GENERAL METHODOLOGY

HAZMUKA, Hildegard. — **Ganzheitlicher Unterricht in der Volksschule.** Wien, Österreichischer Bundesverlag, 1954, 175 pp. — The global method of teaching (globalism, Ganzheitsmethode) is not unconnected with the theory of the form (Gestalttheorie) by which German psychologists express the fundamental mode of our perceptions. We find in German-speaking countries an abundant literature on "globalism" as a method of teaching. H. Hazmuka, a Viennese pedagogue, here describes actual realizations of it and suggests directives. Her book envisages the application of the method to all primary school subjects, without omitting religion. The chapter on religion is, however, superficial : it will be useful but not sufficient for a Catholic catechist. The book as a whole merits attention.

WEISS, Konrad. — **Deutschlands Morgenspiegel, I-II.** München, Kösel-Verlag, 1950, 328 pp., 128 ill., 268 pp., 98 ill., DM 36. — Most of the illustrations in this work represent monuments of religious art, witnesses of the German artistic genius during the Middle Ages and at the beginning of the Renaissance : views of the exterior and interior of churches and cathedrals, crucifixes, statues of Our Lady, baptisteries, cloisters, etc. Together with an erudite description of the monuments and their symbolism, the author situates them in their historical context and German background. His intention is to lead the present generation to a return to sources and he provides a

lesson full of instruction. Perhaps this intention has rather exaggerated the wonder for the past ; it does not, however, lack actuality and gives the book an appreciable educative value.

SPECIAL METHODOLOGY

Christian Life. — Asceticism.

RUDOLF, Karl. — **Seid vollkommen.** Wien, Verlag Herder, 1955, 280 pp., S 52. — Schools of spirituality have throughout the ages left their mark on Christian asceticism, both of the clergy and the laity. This book, in which 15 authors have collaborated, reproduces their essential doctrines and directives under the headings of : Augustine, Benedict, Bernard, Francis, Imitation of Jesus Christ, Ignatius, the Carmel, Therese of Lisieux, Francis de Sales. There follows a survey of the possibilities and orientations proper to the pursuit of Christian perfection in our modern world, of the part played by the Bible, the liturgy, prayer, Marian devotion and the pastorate. The quality and actuality of this work merit its widespread diffusion.

SCHANZ, Johannes. — **Leidverklärung.** München, Verlag Ars Sacra, 1955, 144 pp., DM 6.80. — Is not the transfiguration of suffering one of the greatest benefits of Christianity ? The meaning, grandeur and ways of this transfiguration, too little known, here find an excellent interpreter. Our sufferings are sanctified and transfigured, by the contemplation of the Divine Saviour, by the seven sacraments, by the moral and theological virtues. From the development of these three points, which form the three sections of the book, comes a vision of suffering, often bold, but soothing, encouraging and liberating.

According to Sex.

MOSSHAMER, Otilie. — **Ruf zur Liebe.** Würzburg, Arena-Verlag, 1955, 212 pp., DM 12.80. — The book is addressed to girls, whom the author knows well, having exercised an active apostolate among Youth movements since 1922. The desire of the Sovereign Pontiff to see virginity and the religious vocation highly appreciated here finds a faithful echo which will do much to awaken comprehension and welcome in the young. With a great sense of the reactions of the feminine mind confronted with the problem of the orientation of life, O. Mosshamer speaks of the aspirations of the human heart, of love, chastity, vocation, virginity, the religious vows, of the religious life. There is no didactic nor literary pretension, but an art of instruction, persuasion and emotion anxious to find out all the paths of the mind and heart. This book will doubtless enlighten many young people.

PRUS XII. — **Ruf an die Frau. Aus den Rundschreiben, Ansprachen, Briefen und Konstitutionen des Heiligen Vaters.** A collection by Dr. Käthe SEIBEL-ROYER, Graz, Verlag Styria, 1955, 316 pp. — The pontifi-

cal texts collected in this well produced volume give all its value and meaning to the Christian personality of women and girls integrated in modern life. There is here not simply a few counsels or directives, but a vast instruction, attentive to all the biological, psychological, sociological and religious problems which the modern woman has to solve in order to fulfil her mission before God and the Church. The eight general headings which form the broad divisions of the book (woman as wife, mother, the apostolate of woman, woman in public life, etc.) do not give an idea of the wealth of the contents ; it is only by means of attentive reading and deep study that one is able to appreciate the intellectual and practical bearing of it.

RELIGIOUS PSYCHOLOGY

General Psychology.

GRUEHN, Werner. — **Die Frömmigkeit der Gegenwart.** Münster, Aschendorffsche Verlag, 1956, XIV-590 pp., DM 30. — Contemporary piety as revealed by outstanding facts collected by empirical psychology is the subject of this vast study of religious psychology. After an exposition of the nature of piety and the progress of scientific researches with regard to it, nearly two hundred pages deal with conversion, the culminating point of piety. The experimental data collected by James, Starbuck, Leitner, Girgensohn, Haering, Closterman, etc., and the theories of these learned psychologists are submitted to a thorough discussion which debouches in new view points, thanks to the uncontested mastery of his subject by Dr. Gruehn. The study of contemporary prayer, the most important after that on conversion, is based on the work of Canesi, Bolley and Bjerre. The pages on the typology of piety (individual differences in piety) are as rich in documentation concerning this question allied to education. While making especial mention of the treatment of conversion, prayer and the typology of piety, we cannot omit the remarkable studies on repentance, conscience, the idea of God, the life of faith, the stages in the religious evolution of children and adolescents, the communal forms of piety (religious sociology).

In short, the work is a summa of methods, work and acquisitions of contemporary religious psychology. However, we should have liked fuller information on the valuable studies published since 1930.

GRUBER, ALOIS. — **Jugend im Ringen und Reifen.** Wien, Herder, 1956, 332 pp., S.72. — As teacher of apologetics, catechesis and pedagogy at the diocesan institute of Linz, Dr Gruber knows a great deal about the adolescents whose psychological evolution he describes here. He has become acquainted with a number of intimate diaries, organized enquiries, held private conversations ; moreover, the results of the researches of many experts in this branch of psychology are familiar to him, as the numerous references in notes and in the bibliographical index prove. His book contains four sections : the psycho-somatic evolution of youth, its psycho-social evo-

lution, its sexual evolution, and its religious evolution. This last section (50 pages) is also scientifically treated, but — which is to be regretted — mainly based on facts proceeding from students, mostly Catholics, and not from rural and workingclass milieux, Catholic or not. Three stages mark the religious evolution : a period of awakening, a period of warfare, finally a state of tranquillity and interior adhesion. Each is a complex process, especially the period of warfare which the author, in his care for exactitude, describes successively for girls and boys. The reading of these pages gives an impression of clearness and preciseness in situations which certain psychologists may perhaps criticize, but which will be of profit to educators.

Descriptive Psychology.

GILEN, Leonhard, S. J. — **Das Gewissen bei Jugendlichen. Psychologische Untersuchung.** Göttingen, Verlag für Psychologie. Dr. C. J. Horgreffe, 1956, 110 pp., DM 9.50. — Investigations among boys and girls of 17 form the foundation of this book. The answers received provide a series of valuable facts for educators of young people of this age. We may mention chiefly the manifestations of good and bad consciences : tranquillity, joy, content... or a feeling of guilt, uneasiness, fear, repentance, timidity, inner reproaches... Of particular interest is the study, based on these same answers, of the elements which form the activity of the consciences of 17-year-olds : poetical elements : intuitions, voices, doubts, warnings ; impulsive or dynamic elements ; tendency to good, agitation, temptation to flight, to hide ; emotional elements of personal worth or of inferiority. The publication in full in an appendix of the answers of 26 boys and 32 girls permit one to judge the material collected for this study. In his analysis and discussion, the author gives proof of science, objectivity and finesse. The tables, giving the results of each point of the enquiry, and a bibliography, complete this work.

RELIGIOUS SOCIOLOGY

SCHÖLLGEN, Werner. — **Die soziologischen Grundlagen der katholischen Sittenlehre.** Düsseldorf, Patmos Verlag, 1953, 410 pp., DM 92.50. — It has been written of this fifth volume, which completes the work *Handbuch der katholischen Sittenlehre*, that it is the work of a courageous pioneer. Sociological matters are treated from the point of view of moral theology ; the actual problems of the pastorate are taken into consideration. The first part contains important sociological material under the three following headings : notion and method of sociology ; sociology and social psychology ; sociology and history. In the second part this sociological information is synthesized with regard to morality, under four heads : order ; manners and morals ; economy and society ; the sociological problem of Christian charity in the modern world. It may be asked whether the author has been right to scrutinize the mysteries of sociology in a manual of moral theology. Each is entitled to his own opinion on this point, but no one will deny that he

has the merit of opening up the perspectives necessary to moralists and pastors of souls.

SCHASCHING, Johann, S. J. — **Katholische Soziallehre und modernes Apostolat.** Innsbruck, Tyrolia-Verlag, 186 pp., S 38. — As Christ sent His disciples two by two, so today both priest and layman have the responsibility of the modern apostolate, the social apostolate which must : first, promote the faith and the Christian life of the individual in the midst of his surroundings ; secondly, shape those surroundings according to the law of God and the spirit of Christ. But its success will depend on its fidelity to the social teaching of the Church. The social apostolate and the social teaching of the Church are the fundamental themes which are dealt with in the three sections of this book : I. The social milieu : the milieu of businessmen, the world of work, the world of companions. II. Primary social factors : the family, property, business, syndicalism, social systems, the state, the community, the Church and civilization, the sociology of the parish. III. Behaviour of the social apostle : social truth, social justice, charity. — This study, inspired by the pontifical documents, sites the modern apostolate in the true perspective of the Catholic pastorate, ceaselessly confronted with new problems. Some will regret a kind of indifference towards the numerous works published on the modern apostolate, but the author, by limiting himself to the teaching of the Sovereign Pontiffs, has set himself to translate the thought of the “ ecclesiastical magistracy, the outstanding manifestation of the action of the Holy Ghost. ”

HÄRING, Bernhard, C. SS. R. — **Soziologie der Familie.** Salzburg, Otto Müller Verlag, 1954, 224 pp., DM 6.50. — A summary, an overall view, of general sociology : its object and method, similar sciences, its history and its chief representants. A summary of family sociology, more developed than the preceding : after a chapter on the nature of the family, nine on the influences and reciprocal relations of the family with religion, culture, society, the state, economics, professions, technique, modern mentality. From all these points of view the educative role of the family appears to be determinant. The author, an eminent moralist, does not confine himself to a simple description ; he takes up his position, denounces error, traces the Christian's duties. Thanks to the bibliographical references which follow each chapter, the reader will be able to go more deeply into the subjects treated if he so desires.

BLAZOVICH, Augustin, O. S. B. — **Soziologie des Mönchtums und der Benediktinerregel.** Wien, Verlag Herder, 1954, 167 pp. — The sociological function of the monastic life is one of the constants of our civilization, fully described by historians. The present study, which briefly retraces the origins and early developments, is therefore of great interest ; its special merit however is the discovery of the primary factor, the monastic rule. After a survey of the work of the promoters of the eremitical life, such as Macarius,

the cenobitical life, such as Pacomius, Basil, Augustin, two chapters deal thoroughly with the " sociology of the rule " of St. Benedict, first in the life of the monastery, then in the relations of the monastery with the outside world (the Church, the laity, culture). Solid lessons of religious formation are to be found in this exposition at the same time as facts of the history of the Church.

Factors of Opinion.

Dokumente Katholischer Filmarbeit. Düsseldorf, Verlag Haus Altenberg, 1956, 88 pp. — The Catholic Commission on Films in Germany has just published a pamphlet containing the documents expressing the Catholic point of view on the film and the cinema : pontifical documents, among which is the encyclical " Vigilanti cura ; " two pastoral letters from the German episcopate ; the resolutions of the congresses of the OCIC. An alphabetical index of subjects allows of easy reference to these documents, so important in themselves and seldom collected in one pamphlet.

Louis MEILHAC, *Brussels.*

DIDACTIC MATERIAL

I. ALBUMS, DESIGNS, EXERCISE BOOKS, CUTOUTS, PICTURES

Albi (albums). Libreria Doctrina Cristiana, Colle Don Bosco (Asti) 1954. Coloured cartoons ; devotional and amusing : published in different languages. — 1) “ Iris, ” 7 × 11 cm., 32 pp., little albums on the Life of Jesus ; — 2) “ Eroi, ” 8 × 16 cm., 32 pp., adventures ; — 3) “ Splendor, ” 13 × 18 cm., 20 pp., catechism ; — 4) “ Cinneraconti, ” 17 vols., 17 × 24 cm., 20 pp., Sacred History ; — 5) “ Grandi Albi, ” 25 × 31 cm., 20 pp. Lives of the Saints.

Ausschneidebogen (leaflets to cut out). Freiburg im Breisgau, Christophorus-Verlag. — 1) SEEGER. **Adventshaus**, 16,5 × 28 × 28 cm. Excellent design on one side in bright colours and figures in delicate shades. An explanatory notice for fitting up and commentary as Christmas approaches. — 2) SEEGER. **Ausschneidekrippe**, 6 leaflets, 21 × 31 cm. Figures for a crib, in very good taste ; harmonious colours. — 3) MUEHLENWEG. **Weihnachtskrippe**, 6 leaflets, 19 × 25 cm. Stable and figures. Not so good as the preceding.

Bijbelse Plaatjes (Biblical pictures). Delft, Meinema. Various series. DE VRIES, series 14, Leven in Palestina (scenes of Palestinian life), 5 × 8 cm., 36 pictures. — HORSTHUIS, series 26, gekleurde Bijbelse plaatjes (scenes from the Bible), 4 × 6 cm., 30 coloured pictures. — ISINGS, series 5, 24, 25, Bijbelse plaatjes, 5 × 9 cm., each series with 30 pictures ; series A. Bijbelse platen, 10 × 15 cm., 12 pictures for colouring. — Well executed ; the choice of subjects sometimes follows Protestant preferences ; the series dealing with Palestinian life : sites, monuments, occupations, would be hard to equal.

COEREZZIA, M. — **Scene catechetiche**, 5 vols., each containing 20 views and a page of explanations. Libr. Doctr. Cristiana, Colle Don Bosco (Asti), 1954, 14 × 19 cm. An ingenious way of presenting scenes in relief in book form, by means of leaflets which stand up when the book is opened. Rather oldfashioned designs ; for infants.

COLIN, Cl. — **Images à coller et à colorier**. Nancy, Ed. Epinal-Caté. Eight series of leaflets with from 6 to 12 pictures 6 × 6 cm. or 7 × 9 cm. Credo : 3 fr., 7 × 9 cm., Histoire Sainte : 3 fr. Évangile : 5 fr. Paraboles : 1 fr. Chemin de Croix : 2 fr. Rosaire : 2 fr. Baptême et Confirmation : 2 fr. Messe : 4 fr. Traditional designs : more clearness than vigour.

Coloring & Activity Books. St. Paul, Minnesota, Catechetical Guild, 1955. — 1) Our Lady of Fatima ; The Sacraments : albums of popular appeal for children. — 2) The Child Jesus ; I go to Mass ; I want to be good ; The Rosary ; 21 × 27 cm. Exercise books for colouring for infants. — 3) The Apostles' Creed ; The Ten Commandments ; The Sacraments ; The Mass Book, 18 × 25 cm. Exercise books with vignettes in colour for pasting.

Leven met de Kerk. 's Hertogenbosch, Malmberg, 1956, exercise books, for the 3rd, 4th, 5th and 6th primary years respectively, 17 × 21 cm., 40 pp. According to the method " Met brandend Hart," each book is adapted to the liturgical year with numerous biblical references. The designs are original, sometimes surprising, always sober and suggestive : some sentences to be completed ; much left to the child's own initiative ; all intended to serve " the activity of expression. "

Omtrekstempels (stamps for outlining). Antwerp, Lambrechts. Liturgische stempels, 2 collections of 10 and 11 small cards. Vestments and sacred vessels, sufficiently clear designs.

Umriszstempel (stamps for outlining), Braunschweig, G. Westermann Verlag, no. 20.751 Palästina, 12 × 16 cm., 21316 Messopfer ; 21317 Kirchenjahr ; 20713 Mittelmeerreisen des Ap. Paulus. These cards make good home-work for the pupils.

N. B. — Biblical albums by LECONTE and LELONG, and also the abridged Atlas of Western Civilization, see this number of *Lumen Vitae*, pp. 521-522. — HEEG's pamphlets, see the following.

II. LARGE OR SMALL PICTURES

BECKMAN. — **Wall Pictures : New Testament.** Stockholm, Norstedts, 12 pictures, 52 × 60 cm. These are exceptionally good. Authentic art, both modern and recalling Giotto's frescoes. An atmosphere of recollection is conveyed by the composition and delicate colours. The characters are clearly distinguished with very simple methods. The figure of Christ is well brought out. Highly to be recommended for all. The subjects are as follows : the Nativity, Flight into Egypt, Healing of the Paralytic, Jesus speaking to the People, Jesus stilling the storm, Zachias, the Prodigal Son, the Good Shepherd, the Sellers driven out of the Temple, the Entrance into Jerusalem, the Garden of Gethsemane, on the Way to Calvary.

BELLARMINUS. — **Bijbelplaten.** NIEUW TESTAMENT NOS. 31 to 48, 68 × 81 cm. Utrecht, S. Gregoriushuis. Since the Old Testament series which we have already mentioned (*Lumen Vitae*, X, p. 187, French. ed.) 18 out of 25 pictures from the Gospels have appeared, designed by F. VAN NOORDEN. The composition, colours and devotional appeal are much improved since the first pictures of this remarkable series.

BELLARMINUS & WELLING. — **Kaart van de Oude Wereld** (Egypt, Palestine, Asia Minor, Mesopotamia), 115 × 162 cm., **Toelichting** (explanatory booklet) 9 pp., Utrecht, S. Gregoriushuis. Well executed. Clear, with good topographical indications, figures of plants, buildings and people provide interest.

DINCKELACKER. — 1) **Palästinakarte. Karte Vorderasiens** (in cloth, Palestine on one side and Asia Minor on the other, 80 × 110 cm. 2) **Zusatzfiguren** (17 figures to put on the map). 3) **Erläuterung** (explanatory leaflets by A. Ringwald). Stuttgart, Verlag Junge Gemeinde. Very suggestive in a restrained manner; aesthetic presentation; all kinds of illustrations can be fixed on to the cloth, woollen threads indicating itineraries... Very useful for a simple, progressive and active instruction.

HEEG, A., S. J. — **Pictures and Meditations**. St. Louis, Mi., The Queen's Work. — 1) Pictures for walls, 2 rolls, each with 14 pictures, 53 × 83 cm. — 2) Pamphlets, 4, each 8 × 11 cm., 24 pp., ill. Scenes from the Life of Jesus, presented in the form of simple meditations and prayers suggested by the pictures. Except that the latter are rather too sentimental, it is a very good initiation to the knowledge of Our Lord and mental prayer in class, at home or at church.

ENGEL, K. — **Biblische Wandtafeln**, Wien, Herder. The collection of 80 pictures in polychrome heliogravure, 25 O. T., 55 N. T. *Choice of 14 subjects O. T.*, 70 × 100 cm. Explanatory notes. This series is the fruit of careful consideration by a group of catechists and of the vigorous talent of the artist. The notes give details of the way in which the historical and the providential meaning of each incident is expressed. From the artistic point of view there is a striking richness and variety of colours, unity of contrasts and firmness of line in the choice of 14 subjects. These pictures unite the qualities of painting, drawing and even of the exactly centred title. There is a close connection between them and the Bible text which forms an exergue on each. Except for one or two which are not so successful, they admirably express the mighty intervention of the Lord and the reactions of reverential fear and trust or the defection of man in the history of salvation.

The Mass, Class Cards. St. Paul, Min., Catechetical Guild. 35 × 51 cm., 12 cards. A picture of Christ at the Last Supper and the principal ceremonies of the Mass, in colours with English letterpress. They will please children: fairly schematic. The publisher also provides cards of the same kind for the creation and the commandments.

MINICHTHALER-FUGEL. — **Biblische Geschichte**. München, Ars sacra, 1954, 12 × 18 cm., 198 pp. A useful commentary on 25 pictures of the O. T. and 75 of the New. It is explained how the pictures express the meaning of the biblical text and the attitude of the characters. Their artistic value is also emphasized.

SAVAGE. — **The Stations of the Cross.** St. Paul, Min., Catechetical Guild, 25 × 34 cm. Clear and sober designs in colour ; the purple background is not so successful ; devotional.

WANTE, E. — **Chemin de la Croix.** Louvain, Bibliotheca Alfonsiana. 1) 14 stations on leaflets 15,5 × 17,5 cm. (I and XIV, 16,5 × 32 cm.) 20 Fr. — 2) 14 stations on carboard 25 × 34 cm. (I and XIV, 50 × 34 cm.) 75 fr. Romantic style, numerous characters, a grand scale of harmonious colours ; Christ nailed to the cross is also suspended by cords.

III. SLIDE FILMS

a) **Bible.** — **La Bible et son message.** Paris, Lumina, 3 films in black and white after the 'Ligue de l'Evangile's' exhibition : documentary photos and commentary (on the reel) on the chief incidents and some texts.

De Bijbel in beeld. Zeist (Netherlands), Fibo, 25 films in colour (of which 12 have already appeared in September 1956) of the Old and New Testament and the Acts of the Apostles. The most striking thing about this collection is the marvellous in both the good and bad sense of the word. The pictures are jewels of delicacy, charm and poetry, the composition has great unity and clearness, the picturesque details are in the anecdotic style which pleases children, but it is regrettable that enough notice is not taken of what biblical catechesis puts first : a true and providential history in which the wonderful consists less in the setting than in the deeds themselves, with their meaning in the development of God's plan. The pictures can be obtained with sub-titles in Dutch, French, German or English as desired.

Passio Christi. Libreria Doctrina Cristiana, Colle Don Bosco, Asti. M. 19, 20, 21. Three films in colour. Taken from the series on the Gospels for Feast-days. Very dramatic and devotional narrative in traditional style. Fine colours, in low relief. Impressionist designs.

Le Peuple, témoin de Dieu. Paris, Lumina, 20 films in colour (12 already published). An epic view of the intervention of God in history in preparation for the coming of the Saviour. Geographical sites and historical documents are taken into account, but a large part is dramatically imagined to convey the marvellous.

b) **Liturgy.** — **La messe, repas sacré.** Paris, Lumina, 3 films in black and white. Clear and detailed explanation of the chief signs (objects, words, gestures) which serve to realize the Eucharistic meal of truth and life. The sacrificial aspect is integrated, but not stressed.

LE SAINT SACRIFICE DE LA MESSE. Paris, Éd. du Berger, 3 films in colour. Dir. Dom G. Lefebvre. Among all the films which we know, the first in this series renders most exactly the deep meaning of the sacrifice of the Mass : the paschal mystery. The designs are schematic, but the whole is recommen-

dable by its composition. The two other films give good views of the ceremonies.

Dans la joie de Noël. Paris, Lumina, 3 films in colour. M. Pignal. Evangelical evocation full of charm, of devotion, which will delight children.

Kerkelijk Leven. Leuven, C.P.O. — A. 3517, De Vasten, 43 b. — A. 3518, Triduum Sacrum. Two black and white films in the series already mentioned (*Lumen Vitae*, X, p. 366). Photographs of the ceremonies and works of art illustrating the meaning of Lent and Holy Week.

c) **Doctrine and Life of the Church. — Il Catechismo ai ragazzi.** Colle Don Bosco, Asti, Libreria Doctrina Cristiana, A. 91-101, 11 films in colour : Grace ; the sacraments ; prayers. Many excellent pictures for infants. Lively colours, used with taste, anecdotes from the Gospels and from the children's lives. But the general composition does not correspond with the catechetical revival. The illustrations are too closely allied to systematic doctrine. There are too many visions, apparitions, representations of doves, serpents, etc. Too much that is fantastic and monstrous, exciting feeling and horror. If the catechist cuts these films and takes out in slides, what is suitable, he will find numerous elements useful to him.

La bataille du clocher. Paris, Ed. du Berger, 5 films in black and white, 9466-9470. The story of some youths who first oppose their young parish priest and then assist him. Natural photography.

La belle aventure missionnaire. Paris, Lumina, 2 films in colour. Designs representing the type of inhabitants outside Europe and their religions.

Le chevalier au barillet. Paris, Cîmes, 3 films in colour. The legend of a conversion in the Middle Ages, designed with much grace.

Don Bosco. Asti, Colle Don Bosco, Libreria Doctrina Cristiana, D. 15, 16, 17. Three films in harmonious colours. The youth of the Saint, presented in a very living manner, especially for boys ; the role of the Saint's mother will also interest girls.

Fabiola. Paris, Cîmes, 12 films in colour. A story whose interest grows. Well made designs in tasteful colours.

Immacolata. Asti, Colle Don Bosco, Libreria Doctrina Cristiana, M. 30, 31, 32. Three films in colour. Extracts from the series on the Gospels for Feastdays. Good composition : the dawn of salvation, the Annunciation, the proclamation of the dogma. An atmosphere of beauty, trust, wonder. Strongly recommendable for children.

M. VAN CASTER, S. J.

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† L. SUESENS, Vic. Gen.

ÉDITIONS J. DUCULOT, S. A., GEMBLoux.

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